

A
PRACTICAL GRAMMAR
OF THE
AVESTA LANGUAGE,
COMPARED WITH SANSKRIT,
WITH A CHAPTER ON SYNTAX AND
A CHAPTER ON THE GÂTHÂ DIALECT,

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TRANSLATOR OF THE VENDIDAD, THE FAÇNA, THE VISPERED AND THE
KHORDEH AVESTA, WITH GRAMMATICAL AND CRITICAL NOTES.

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PREFACE.

IN introducing this work, the first of its kind, to the students of the Avesta language, and others interested in the advancement of the knowledge of the Zoroastrian religion, a few words explanatory of the vast changes that have taken place within the last quarter of a century in the methods of the study of the Avesta language and literature, and of the scope and object of this Grammar, may not be out of place. So far back as 1862 the late Dr. Haug published "An outline of a Grammar of the Zend Language" in his "Essays on the Sacred Language, Writings and Religion of the Parsis;" and in the following year Ervad Sheheryârji Dádâbhâi Bharoocha issued in Gujerati "A brief outline of the Zend Grammar compared with Sanskrit." Since that time, *i.e.*, during the last twenty-eight years, changes have taken place in the study of the Avesta language, which may well be said to have revolutionised the study. This is clearly shown by the useful works published by Oriental scholars, both European and Parsee.

The want of a practical and systematic grammar of the Avesta language, adapted to modern requirements, was long and keenly felt by the students of the language. Moreover, Zend and Pehlvi having been lately added by the Bombay University to the list of second languages at the M. A. examination, such a grammar has become more than ever necessary.

The systematic and regular study of Avesta and Pehlvi, based on the rules of philology and grammar, was first commenced in Bombay in 1861. Before that period the knowledge of Avesta was confined to a few Dustoors and Ervads, who mainly relied upon Pehlvi translations now extant, which, though good enough as far as they went, were not marked by any critical knowledge of the grammatical forms. The knowledge of grammar among the sacerdotal and other classes was necessarily scanty and imperfect. The Gujerati translations of the Vendidad, the Yaçna and the Khordeh Avesta, published before 1861, were chiefly based on Pehlvi translations, and were, in consequence, inexact, and, in several respects obscure and unintelligible—the grammatical forms of words in the original being misunderstood. Such was up to 1861 the state of the Avesta study. Since then a great and long-wished-for change has taken place in the study of the works on the Zoroastrian religion. To Mr. K. R. Cama, an Oriental scholar of European repute, belongs the honour of having laid the foundation and zealously worked for the prosecution and development of philological studies in Bombay. Having studied Avesta and

Pehlvi for some time under Professor Oppert of Paris and Dr. Spiegel of Erlangen, he not only vigorously continued his studies, but introduced the new system of religious instruction into Bombay, by opening in 1861 a class of young men from among the priestly order. The beginning was by no means encouraging, and the task generally was for some time beset with difficulties, which might well have disheartened a less enthusiastic and earnest pioneer. This class at first consisted of but three students, one of them being the writer. In course of time, the number increased to a dozen. This class of young students was maintained uninterruptedly for many years, during which time, Mr. Kama not only allowed them free access to his valuable Oriental library, but also liberally helped several of his poorer pupils with his purse. In 1863 the old system of teaching Avesta by means of Pehlvi was superseded by one based on the lines of philology and grammar, which obviously was a great improvement. Mr. Kama gave a further impetus to the propagation of religious knowledge by establishing a society for making researches into the Zoroastrian religion, by starting a periodical, called *Zartoshti Abhyās* (Zoroastrian Studies), by delivering learned lectures, and by publishing translations from distinguished German authors on the Zoroastrian religion. His *Zartosht Nāmeh* (Life of Zoroaster), among other works published by him, stands pre-eminent, as an unique production of its kind, presenting, as it does, the life of the Prophet as chronicled in the sacred texts in a lucid and systematic way.

This grammar was at first written out in Gujerati, but agreeably to the suggestion and desire of some friends, it was turned into its present form, compared, as far as practicable, with Sanskrit. Avesta and Sanskrit on account of their close affinity have been justly called "sister languages." In order to facilitate the comparison of Avesta words with Sanskrit, the rules of the transmutation of letters of both these languages are given *vide* pp. 14-15 ; pp. 32 to 38. The inflected forms of nouns and verbs given in the paradigms are *not all actually* found in the Avesta texts. Some of these forms, both nominal and verbal, are given with the sole object of giving help and facility to the student. The Avesta literature being limited, the student meets with particular inflected forms of one noun, while the complement is supplied from some other noun of the same base. The same is the case in verbal forms. But the examples, both Avestaic and Gāthāic, given *below* each paradigm are such as are *actually* met with in the sacred writings. "From the latter, the student will find that, though the regular forms are numerous, the variations from the prescribed rules are not few." In order to give these forms it was necessary to go carefully through the whole Avesta texts of the late Professor Westergaard and the excellent revised texts of Dr. Karl F. Geldner hitherto published. From the latter, I have given many new grammatical forms,

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due mainly to the oldest and best manuscript copies which the learned Doctor had been able to get. From the careful perusal of his great work, it appears that this distinguished Orientalist has spared no pains to make his texts as useful as possible to the student of the Avesta literature.

The striking features of Dr. Geldner's texts as distinguished from those of Westergaard are (1) the free use of compound words, especially in monosyllabics, *e. g.*, **𐬰𐬀-𐬰𐬀** (Y. 29, 8); **𐬰𐬀-𐬰𐬀** (Y. 43, 14); **𐬰𐬀-**
𐬰𐬀 (Yt. 3, 9); **𐬰𐬀-𐬰𐬀** (Yt. 13, 18); **𐬰𐬀-**
(Y. 43, 6); **𐬰𐬀-** (Y. 12, 3); **𐬰𐬀-** (Y. 62, 2), &c.; (2) the use of **𐬰𐬀**—a modified form of **𐬰𐬀**—before **𐬰𐬀** (except in the word **𐬰𐬀𐬰𐬀**) and **𐬰𐬀** before vowels; *e. g.*, **𐬰𐬀𐬰𐬀**, **𐬰𐬀𐬰𐬀**, **𐬰𐬀𐬰𐬀**, **𐬰𐬀𐬰𐬀**, &c.; (3) the distinction observed between **𐬰𐬀** and **𐬰𐬀**; *viz.*, **𐬰𐬀** is used before **𐬰𐬀**, and **𐬰𐬀** before vowels.—Dr. Geldner considers the former a modified form of **𐬰𐬀** (*h*), and the latter of **𐬰𐬀** (*hv*); (4) the particle **𐬰𐬀** is mostly used for **𐬰𐬀**, and **𐬰𐬀** for **𐬰𐬀** (fire); (5) the occasional insertion of **𐬰𐬀** in the body and at the end of words; *e. g.*, **𐬰𐬀𐬰𐬀** (Yt. 6, 2); **𐬰𐬀𐬰𐬀𐬰𐬀** (Yt. 6, 4); **𐬰𐬀𐬰𐬀** (Yt. 1, 0); **𐬰𐬀𐬰𐬀𐬰𐬀** (Khor. Nyā., 2); **𐬰𐬀𐬰𐬀𐬰𐬀** (Yt. 1, 14); (6) the insertion of **𐬰𐬀** in most cases before **𐬰𐬀** so aptly required according to para. 54; *e. g.*, **𐬰𐬀𐬰𐬀𐬰𐬀**, **𐬰𐬀𐬰𐬀𐬰𐬀**, **𐬰𐬀𐬰𐬀𐬰𐬀** &c.; (7) the occasional use of **𐬰𐬀** for **𐬰𐬀** in the body of words; *e. g.*, **𐬰𐬀𐬰𐬀**, **𐬰𐬀𐬰𐬀**, &c.; (8) the occasional use of the terminal suffix **𐬰𐬀** in the ablative singular of bases ending in **𐬰𐬀**, **𐬰𐬀**, **𐬰𐬀**, *e. g.*,

* Exceptions :—Visp. 4, 18; Visp. 21, 1; Y. 10, 11.

𐬨𐬀𐬎𐬌𐬭𐬀, 𐬨𐬀𐬎𐬌𐬭𐬀𐬎𐬌𐬭𐬀, 𐬨𐬀𐬎𐬌𐬭𐬀, 𐬨𐬀𐬎𐬌𐬭𐬀, 𐬨𐬀𐬎𐬌𐬭𐬀,
𐬨𐬀𐬎𐬌𐬭𐬀𐬎𐬌𐬭𐬀, &c. But the most striking feature, which a minute

examination of the texts of Dr. Geldner discloses, is the importance given by him, in several instances, in the body of the texts, to words which Westergaard has relegated to foot-notes; though, in many instances, quite new forms of words found in the oldest copies are met with.

In the preparation of this work, I have strictly followed the different readings of both these authorities. No rules have been given not sanctioned by the sacred texts. The notable features of the Gâthâ dialect, as distinguished from the Avesta writings, are given. As for its peculiar forms of nouns, pronouns and verbs, the student is referred to Chapters III., VII. and VIII., indicating where necessary the different readings of Westergaard and Geldner. In the chapter on Syntax, it has been thought proper to cite the sacred texts wherever its rules are laid down; for further illustration to those rules, references are given.

In the preparation of this work, I have availed myself, among others, of the works of Westergaard, Geldner, Spiegel, Haug, Justi, Monier Williams, Benfey and Kielhorn.

In conclusion, I beg to offer my grateful thanks to the respected Trustees of the Sir Jamsetjee Jejeebhoy Translation Fund for their liberal support by subscribing for seventy-five copies of this work.

KAVASJI EDALJI KANGA.

Bombay, March 1891.

ABBREVIATIONS EMPLOYED IN THIS GRAMMAR-

Abl.....	ablative case.
Acc.....	accusative case.
Adj.....	adjective.
Adv.	adverb.
Adv. comp.....	adverbial compound.
Appos. determ. comp.	appositional determinative compound.
Atmane ..	Atmanepada.
Attrib. comp.....	attributive compound.
Av	Avesta.
Cl	class (<i>i. e.</i> , the class to which a verb belongs).
Comp.....	compare.
Compara.	comparative degree.
Copul. comp.....	copulative compound.
Darmes.....	Professor Darmesteter.
Dat.	dative case.
Demonstrat.....	demonstrative pronoun.
Desider.....	desiderative verb.
Determ. comp.	determinative compound.
Du.	dual number.
Ed.....	edition.
<i>E. g.</i>	(<i>L. exempli gratia</i>) for example.
Eng.	English.
Fem.	feminine.
Fr.	from.
Frag.	Fragments.
Gâth	Gâthâ dialect.
Geld.	Dr. Karl F. Geldner.
Gen.	genitive case.
<i>I. e.</i>	(<i>L. id est</i>) that is.
Imperat.....	imperative mood.
Imperf.	imperfect tense.
Incho. base	inchoative base.
Instr.....	instrumental case.
Inten.	intensive verb.
Inter.....	interrogative pronoun.

Justi.....	Professor F. Justi.
Khor. Nyâ.....	Khorshed Nyâesh.
L., or Lat.	Latin.
Lit.	literally.
Loc.	locative case.
Mas.	masculine.
Mills.....	the Rev. Dr. L. H. Mills.
Neut.	neuter.
Nom.	nominative case.
Nyâ.....	Nyâesh.
Orig.....	originally.
Parasmai.	Parasmaipada.
Partic.	participle.
Pass.....	passive.
Patronym.	patronymic.
Per.	person.
Perf.....	perfect tense.
Plu.	plural number.
Pos.	positive degree.
Pot., or Poten	potential mood.
Pres.	present tense.
Pres. partic.....	present participle.
Reduplic.....	reduplicated form.
Relat.	relative pronoun.
Rt.	root.
Sans.	Sanskrit.
Sax.	Saxon.
Sing.....	singular number.
Str. b.....	strong base.
Subjunc.	subjunctive mood.
Subs.....	substantive.
Super.	superlative degree.
Ved.....	Vedic.
Vend.	Vendidad.
Visp.	Vispered.
Viz.....	(Lat. <i>Videlicet</i>) namely.
Voc.....	vocative case.
W. b.	weak base.
Wester	Professor N. L. Westergaard.
Y., or Yaç	Yaçna.
Yt.	Yasht.

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AVESTA GRAMMAR.

1. Avesta, the ancient and sacred language of the Parsees, bears a close affinity to Sanskrit, the classical and learned mother-tongue of the Hindoos. It is a branch of the great Aryan stock of languages, called by philologists Indo-European. Comparative Philology has proved beyond doubt that it is a genuine sister of Sanskrit.

Letters.

2. The Avesta alphabet consists of 47 letters; 13 vowels and 34 consonants. They are, like Persian, written from right to left.

Vowels.

<p>𐬀 a (short)</p> <p>𐬁 â (long)</p> <p>𐬂 i (short)</p> <p>𐬃 î (long)</p> <p>𐬄 u (short)</p> <p>𐬅 û (long)</p> <p>𐬆 ere</p>	<p>𐬇 e (short)</p> <p>𐬈 ê (middle)</p> <p>𐬉 ē (long)</p> <p>𐬊 o (short)</p> <p>𐬋 ô (long)</p> <p>𐬌 ā</p>
-----------------------------------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------------------------

¹ Corresponding with the Sanskrit ॠ *ri*.

² Pronounced like *e* in the word *fed*.

³ Pronounced like *a* in the word *mate*.

⁴ Sounded like *o* in the word *for*.

⁵ Sounded like *o* in the word *fore*.

⁶ Pronounced like *â* with a slight tinge of a nasal sound, like the French *an* in *boulangier*, *langue*, *ancre*, &c.

Consonants.

و	k	د	dh
ځ	kh	ن, ښ	n
¹ س, ښ	g	پ	p
غ	g	ډ	ph
ج	gk	ب	b
چ	ch	م	m
ج, ځ	j	³ ښ, ډ	y
ت	t	ر	r
² ډ, ځ	t	⁵ ډ, ځ	v
ث	th	و	w
د	d	⁶ ډ	ς (ss)

¹ Corresponding to Persian خ (in خواب, خویش, خواندن).

Professor Geldner, in his Avesta Texts, uses س before ډ, and ښ before vowels. He considers the former a modification of ځ h, and the latter of ځ hv.

² ډ, ځ—Of the two, ځ is a little soft, between a surd and a sonant.

³ ښ—This letter never occurs at the beginning or end of a word; neither between two vowels.

⁴ ښ, ډ—ښ is used at the beginning and ډ in the body of a word. ځ is an obsolete form of ښ, generally seen in old copies. Exceptions:—ډډو ډډو Yagna 35, 2; ډډو ډډو ډډو (see Westergaard's Zend-Avesta) Yasht 1, 19.

⁵ ډ, ځ—ډ is used at the beginning and ځ in the body of a word. Exceptions:—ډډو ډډو, &c.

⁶ Pronounced like the Sanskrit ष, or c in the word city, or like s in sun.

¹ س s
² ض, ش sh
 ز z
³ ذ zh
 3

ه h
⁴ ن ng
⁵ ه hm

3. It should be noted that the Avesta characters, unlike Sanskrit, Pehlvi and Persian, are always written in their full forms without being joined with one another, except 𐬰𐬀, 𐬰𐬀, 𐬰𐬀, and 𐬀, which are optionally written conjointly; as, 𐬰𐬀, 𐬰𐬀, 𐬰𐬀 and 𐬀.

¹ Sounded like the Sanskrit स; or s in the word *sure*. 𐬰𐬀 and 𐬰𐬀 may optionally be written conjointly:—𐬰𐬀 and 𐬰𐬀; e.g., 𐬰𐬀𐬰𐬀𐬰𐬀𐬰𐬀, 𐬰𐬀𐬰𐬀𐬰𐬀𐬰𐬀, 𐬰𐬀𐬰𐬀𐬰𐬀𐬰𐬀

² ض—Pronounced like the Sanskrit श, or ss in the word *compassion*. 𐬰𐬀 is a modified form of ض, and, according to Dr. Geldner, is used before 𐬀 only, e.g., 𐬰𐬀𐬀𐬀𐬀𐬀

³ Pronounced like z in the English word *azure*, or the Per. ذ

⁴ ن, 𐬀—Sounded like ng in the word *ring*. Their uses will be explained hereafter.

⁵ ه—This conjunct letter, though rarely used, is considered by Prof. Lepsius an aspirate of 𐬀, on the supposition that soft letters in their aspirate forms have generally a curved stroke to the right below them; as, 𐬀, 𐬀; and hard ones have the same at the top; as, 𐬀, 𐬀, 𐬀. According to this theory 𐬀 ought to be pronounced mh, and not hm, as is now done.

4. Specimens of Reading.

(To be read from right to left.)

ላቲ	ላሕስቴም	ላሕህ	ላሕም	ላሕም
Açtî	Vahistem	Vohû	Açtî	Ashem ¹
ሃያት	ላሙላ	ሆስቴ	ላቲ	ሆስቴ
Hyat	Almûi	Ustâ	Açtî	Ustâ
ላሕም	ላሕስቴም	ላሕም	ላሕም	ላሕም
Ashem.	Vahistâi		Ashâi	
ላቲ	ላሕህ	ላሕ	ላሕም	ላሕም
Atlâ	Vairyô	Ahû	Yathâ ¹	
ላሕም	ላሕስቴም	ላሕም	ላሕም	ላሕም
Hachâ	Ashâtchû		Ratus	
ላሕስቴም	ላሕስቴም	ላሕስቴም	ላሕስቴም	ላሕስቴም
Manahîô	Dazdâ		Vanhêus	
ላሕስቴም	ላሕስቴም	ላሕስቴም	ላሕስቴም	ላሕስቴም
Aphêus	Shyaothananâm			
ላሕስቴም	ላሕስቴም	ላሕስቴም	ላሕስቴም	ላሕስቴም
Ahurâi	Khshathremchâ	Muzdâi		
ላሕስቴም	ላሕስቴም	ላሕስቴም	ላሕስቴም	ላሕስቴም
Vâçtârem.	Dadat	Dregubyô	Yim	Â
ላሕስቴም	ላሕስቴም	ላሕስቴም	ላሕስቴም	ላሕስቴም
Yêçné	Âat	Hâtûm	Yêphê ¹	
ላሕስቴም	ላሕስቴም	ላሕስቴም	ላሕስቴም	ላሕስቴም
Ahurô	Mazdâo	Vaûhô	Paitî	
ላሕስቴም	ላሕስቴም	ላሕስቴም	ላሕስቴም	ላሕስቴም
Hachâ	Ashât	Vaêthâ		
ላሕስቴም	ላሕስቴም	ላሕስቴም	ላሕስቴም	ላሕስቴም
Tâçchâ	Yêophâmchâ			
ላሕስቴም	ላሕስቴም	ላሕስቴም	ላሕስቴም	ላሕስቴም
Yazamaidê	Tâoçchâ			

¹ The transliterated form should be read from left to right, each word.

5. An Avesta word may begin with any letter, except **𐬨, 𐬢**, **𐬬, 𐬭, 𐬮, 𐬯, 𐬰**. There are no words beginning with **𐬀, 𐬁**, except **𐬀𐬢, 𐬀𐬭, 𐬀𐬮𐬢, 𐬀𐬯𐬢**. A complete word may end in any vowel, except **𐬢, 𐬭** (**𐬭**), or in one of the consonants **𐬢, 𐬭, 𐬮, 𐬯, 𐬰, 𐬱, 𐬲, 𐬳, 𐬴, 𐬵**. Words do not end in more than two consonants.

Vowels.¹

6. Of the 13 vowels already mentioned, **𐬀, 𐬁, 𐬂, 𐬭, 𐬮, 𐬯** are short; and **𐬢, 𐬬, 𐬭, 𐬮, 𐬯, 𐬰** are long. **𐬮** is pronounced between **𐬭** and **𐬮**; neither too short nor too long. It is sometimes called the **𐬮** of *guṇa*, since it is a modification of **𐬁** or **𐬢** after **𐬀**.

Besides these, there are 18 conjunct vowels².—viz., **𐬀𐬢, 𐬀𐬭, 𐬀𐬮, 𐬀𐬯, 𐬀𐬰, 𐬀𐬱, 𐬀𐬲, 𐬀𐬳, 𐬀𐬴, 𐬀𐬵, 𐬁𐬢, 𐬁𐬭, 𐬁𐬮, 𐬁𐬯, 𐬁𐬰, 𐬁𐬱, 𐬁𐬲, 𐬁𐬳**.

7. **𐬁 𐬢 𐬮, 𐬁 𐬭 𐬢**, and **𐬭𐬭**, when followed by a heterogeneous vowel, are changed to **𐬁, 𐬢** and **𐬢**, respectively, called semi-vowels.

RULES OF EUPHONY (*Sandhi*). *to join* Contact of Final and Initial Homogeneous Vowels.

8. Homogeneous vowels, in Sanskrit and in Avesta (except **𐬁 + 𐬁**),

¹ All vowels are considered to be sonant or soft letters.

² There are, in Avesta, strictly speaking, no diphthongs (i.e., the union of two vowels in one sound) as we have in Sanskrit, viz.,

ए, ऐ, ओ, औ; these are represented by **𐬀𐬢, 𐬀𐬭, 𐬀𐬮, 𐬀𐬯**, respectively.

³ Mark, that **𐬭** is pronounced *âo*, and not *âe*.

concurring at the end and the beginning either of separate words or parts of a compound, combine into one long homogeneous vowel, whether they be both short or both long, or one be long and the other short.¹ *E.g.*

$\text{अ} + \text{अ} = \text{आ}$.² $\text{अ} + \text{अ} = \text{आ}$; as, $\text{अ} + \text{अस्ति} = \text{आस्ति}$;
 $\text{अ} + \text{अस्ति} = \text{आस्ति}$. $\text{अ} + \text{अस्ति} = \text{आस्ति}$.

$\text{अ} + \text{अ} = \text{आ}$. $\text{आ} + \text{आ} = \text{आ}$; *e.g.*, $\text{अ} + \text{अस्ति} = \text{आस्ति}$;
 $\text{अ} + \text{अस्ति} = \text{आस्ति}$. $\text{गता} + \text{आसीत्} = \text{गतासीत्}$.

$\text{अ} + \text{अ} = \text{अ}$; as, $\text{अ} + \text{अस्ति} = \text{अस्ति}$; $\text{अ} + \text{अस्ति} = \text{अस्ति}$
 $= \text{अस्ति}$

$\text{अ} + \text{अ} = \text{अ}$; $\text{अ} + \text{आ} = \text{आ}$; as, $\text{अ} + \text{अस्ति} = \text{आस्ति}$;
 $\text{अ} + \text{अस्ति} = \text{आस्ति}$; $\text{अ} + \text{अस्ति} = \text{आस्ति}$. $\text{अ} + \text{आसीत्} = \text{अनासीत्}$.

$\text{अ} + \text{अ} = \text{अ}$. $\text{आ} + \text{अ} = \text{आ}$; as, $\text{अ} + \text{अस्ति} = \text{अस्ति}$;
 $\text{अ} + \text{अस्ति} = \text{अस्ति}$; $\text{अ} + \text{अस्ति} = \text{अस्ति}$. $\text{यद्वा} + \text{अस्ति} = \text{यद्वास्ति}$.

¹ Vide Professor Benfey's Sanskrit Grammar, 2nd Ed., p. 16.

² The suffix इत्यम् , after being coalesced with the preceding अ or आ inserts इ after अ ; as, $\text{इत्यम्} + \text{अस्ति} = \text{इत्यस्ति}$;
 $\text{इत्यम्} + \text{अस्ति} = \text{इत्यस्ति}$; $\text{इत्यम्} + \text{अस्ति} = \text{इत्यस्ति}$;
 $\text{इत्यम्} = \text{इत्यस्ति}$

³ Exceptions: $\text{अस्ति} + \text{अस्ति}$ (from $\text{अ} + \text{अस्ति}$); $\text{अस्ति} + \text{अस्ति}$;
 $\text{अस्ति} + \text{अस्ति}$

⁴ Notice $\text{अस्ति} + \text{अस्ति}$, $\text{अस्ति} + \text{अस्ति}$, $\text{अस्ति} + \text{अस्ति}$,
 $\text{अस्ति} + \text{अस्ति}$, &c. (ablative singular of some nominal bases ending in अ)

अ + अण् = अण्, इति + उत्कृ = इत्युत्कृ.

अण् + अण् = अण्, मही + अत्र = मह्यत्र.

अ + अण् = अण्, similarly, अण् + अण् = अण्, &c.

अण् + अण् = अण्, similarly, -अण् + अण् = अण्, अण् + अण् = अण्, अण् + अण् = अण्, अण् +

अण् + अण् = अण्, अण् + अण् = अण्,

अण् + अण् = अण्, मधु + अस्ति = मध्वस्ति.

अण् + अण् = अण्, अण् + अण् = अण्, अण् + अण् = अण्, अण् + अण् = अण्, अण् + अण् = अण्

अण् + अण् = अण्, अण् + अण् = अण्, मधु + इह = मध्विह.

अण् + अण् = अण्, अण् + अण् = अण्, अण् + अण् = अण्, originally, अण् + अण् = अण्, an euphonic change of अण् to अण्

अण् + अण् = अण्, अण् + अण् = अण् (orig., अण्)

Exception: -अण् + अण् = अण् Yt. 5, 102, well-laid (Darmes.)

अण् + अण् = अण्, अण् + अण् = अण् (=... + अण्)

अण् + अण् = अण्

अण् + अण् = अण्

अण् + अण् + अण् = अण्

Exception: -अण् large, great.

अण् + अण् = अण्

अ + ऊ = औ; अ + ऊँ = औँ; अ + ऊँ = औँ; अ + ऊँ = औँ

अ + ऊँ = औँ; अ + ऊँ = औँ; अ + ऊँ = औँ

अ + ऊँ = औँ; अ + ऊँ = औँ; अ + ऊँ = औँ

अ + ऊँ = औँ (see Fragments, 9, 2.)

अ + ऊँ = औँ; अ + ऊँ = औँ; अ + ऊँ = औँ

अ + ऊँ = औँ; अ + ऊँ = औँ; अ + ऊँ = औँ (root

अ + ऊँ = औँ to rise; to go forward); कर्त्त + अस्ति = कर्त्तस्ति.

अ + ऊँ = औँ; अ + ऊँ = औँ; अ + ऊँ = औँ

अ + ऊँ = औँ; अ + ऊँ = औँ; अ + ऊँ = औँ

अ + ऊँ = औँ; अ + ऊँ = औँ; अ + ऊँ = औँ; rt. अ + ऊँ

(see Wester. Yt. 13, 25); कर्त्त + इह = कर्त्तइह.

अ + ऊँ = औँ (as, अ + ऊँ = औँ; अ + ऊँ = औँ)

अ + ऊँ = औँ (see Yt. 8, 11; Yt. 10, 55).

Guna and Vriddhi.

13. When अ, इ, ए, ओ and ऐ are changed to अ, इ, ए, ओ and ऐ, respectively, the modification is called the guṇa of the vowel.

When अ, इ, ए, ओ and ऐ are changed to अ, इ, ए, ओ and ऐ, respectively, the variation is termed the vriddhi of that vowel. In other words, the guṇa is effected by placing अ immediately before the aforesaid vowels (except अ), and vriddhi by अ, and then coalescing the two according to the rules of Sandhi mentioned above. The relation of the guṇa and vriddhi vowels and syllables to the simple vowels will appear from the following table:—

Simple Vowel	अ	इ	ए	ओ	ऐ
Guna	अ	इ	ए	ओ	ऐ
Vriddhi	अ	इ	ए	ओ	ऐ

☞ It should be remembered that the redundant **u** and **y** do not coalesce, according to the rules of *Sandhi*, with the preceding vowel, as will be seen from the examples already given.

Transmutation of the Avesta Vowels into Sanskrit.

17. **u**=अ; as, **u**¹**u**²**u**³**u**⁴**u**⁵**u**⁶**u**⁷**u**⁸**u**⁹**u**¹⁰**u**¹¹**u**¹²**u**¹³**u**¹⁴**u**¹⁵**u**¹⁶**u**¹⁷**u**¹⁸**u**¹⁹**u**²⁰**u**²¹**u**²²**u**²³**u**²⁴**u**²⁵**u**²⁶**u**²⁷**u**²⁸**u**²⁹**u**³⁰**u**³¹**u**³²**u**³³**u**³⁴**u**³⁵**u**³⁶**u**³⁷**u**³⁸**u**³⁹**u**⁴⁰**u**⁴¹**u**⁴²**u**⁴³**u**⁴⁴**u**⁴⁵**u**⁴⁶**u**⁴⁷**u**⁴⁸**u**⁴⁹**u**⁵⁰**u**⁵¹**u**⁵²**u**⁵³**u**⁵⁴**u**⁵⁵**u**⁵⁶**u**⁵⁷**u**⁵⁸**u**⁵⁹**u**⁶⁰**u**⁶¹**u**⁶²**u**⁶³**u**⁶⁴**u**⁶⁵**u**⁶⁶**u**⁶⁷**u**⁶⁸**u**⁶⁹**u**⁷⁰**u**⁷¹**u**⁷²**u**⁷³**u**⁷⁴**u**⁷⁵**u**⁷⁶**u**⁷⁷**u**⁷⁸**u**⁷⁹**u**⁸⁰**u**⁸¹**u**⁸²**u**⁸³**u**⁸⁴**u**⁸⁵**u**⁸⁶**u**⁸⁷**u**⁸⁸**u**⁸⁹**u**⁹⁰**u**⁹¹**u**⁹²**u**⁹³**u**⁹⁴**u**⁹⁵**u**⁹⁶**u**⁹⁷**u**⁹⁸**u**⁹⁹**u**¹⁰⁰**u**¹⁰¹**u**¹⁰²**u**¹⁰³**u**¹⁰⁴**u**¹⁰⁵**u**¹⁰⁶**u**¹⁰⁷**u**¹⁰⁸**u**¹⁰⁹**u**¹¹⁰**u**¹¹¹**u**¹¹²**u**¹¹³**u**¹¹⁴**u**¹¹⁵**u**¹¹⁶**u**¹¹⁷**u**¹¹⁸**u**¹¹⁹**u**¹²⁰**u**¹²¹**u**¹²²**u**¹²³**u**¹²⁴**u**¹²⁵**u**¹²⁶**u**¹²⁷**u**¹²⁸**u**¹²⁹**u**¹³⁰**u**¹³¹**u**¹³²**u**¹³³**u**¹³⁴**u**¹³⁵**u**¹³⁶**u**¹³⁷**u**¹³⁸**u**¹³⁹**u**¹⁴⁰**u**¹⁴¹**u**¹⁴²**u**¹⁴³**u**¹⁴⁴**u**¹⁴⁵**u**¹⁴⁶**u**¹⁴⁷**u**¹⁴⁸**u**¹⁴⁹**u**¹⁵⁰**u**¹⁵¹**u**¹⁵²**u**¹⁵³**u**¹⁵⁴**u**¹⁵⁵**u**¹⁵⁶**u**¹⁵⁷**u**¹⁵⁸**u**¹⁵⁹**u**¹⁶⁰**u**¹⁶¹**u**¹⁶²**u**¹⁶³**u**¹⁶⁴**u**¹⁶⁵**u**¹⁶⁶**u**¹⁶⁷**u**¹⁶⁸**u**¹⁶⁹**u**¹⁷⁰**u**¹⁷¹**u**¹⁷²**u**¹⁷³**u**¹⁷⁴**u**¹⁷⁵**u**¹⁷⁶**u**¹⁷⁷**u**¹⁷⁸**u**¹⁷⁹**u**¹⁸⁰**u**¹⁸¹**u**¹⁸²**u**¹⁸³**u**¹⁸⁴**u**¹⁸⁵**u**¹⁸⁶**u**¹⁸⁷**u**¹⁸⁸**u**¹⁸⁹**u**¹⁹⁰**u**¹⁹¹**u**¹⁹²**u**¹⁹³**u**¹⁹⁴**u**¹⁹⁵**u**¹⁹⁶**u**¹⁹⁷**u**¹⁹⁸**u**¹⁹⁹**u**²⁰⁰**u**²⁰¹**u**²⁰²**u**²⁰³**u**²⁰⁴**u**²⁰⁵**u**²⁰⁶**u**²⁰⁷**u**²⁰⁸**u**²⁰⁹**u**²¹⁰**u**²¹¹**u**²¹²**u**²¹³**u**²¹⁴**u**²¹⁵**u**²¹⁶**u**²¹⁷**u**²¹⁸**u**²¹⁹**u**²²⁰**u**²²¹**u**²²²**u**²²³**u**²²⁴**u**²²⁵**u**²²⁶**u**²²⁷**u**²²⁸**u**²²⁹**u**²³⁰**u**²³¹**u**²³²**u**²³³**u**²³⁴**u**²³⁵**u**²³⁶**u**²³⁷**u**²³⁸**u**²³⁹**u**²⁴⁰**u**²⁴¹**u**²⁴²**u**²⁴³**u**²⁴⁴**u**²⁴⁵**u**²⁴⁶**u**²⁴⁷**u**²⁴⁸**u**²⁴⁹**u**²⁵⁰**u**²⁵¹**u**²⁵²**u**²⁵³**u**²⁵⁴**u**²⁵⁵**u**²⁵⁶**u**²⁵⁷**u**²⁵⁸**u**²⁵⁹**u**²⁶⁰**u**²⁶¹**u**²⁶²**u**²⁶³**u**²⁶⁴**u**²⁶⁵**u**²⁶⁶**u**²⁶⁷**u**²⁶⁸**u**²⁶⁹**u**²⁷⁰**u**²⁷¹**u**²⁷²**u**²⁷³**u**²⁷⁴**u**²⁷⁵**u**²⁷⁶**u**²⁷⁷**u**²⁷⁸**u**²⁷⁹**u**²⁸⁰**u**²⁸¹**u**²⁸²**u**²⁸³**u**²⁸⁴**u**²⁸⁵**u**²⁸⁶**u**²⁸⁷**u**²⁸⁸**u**²⁸⁹**u**²⁹⁰**u**²⁹¹**u**²⁹²**u**²⁹³**u**²⁹⁴**u**²⁹⁵**u**²⁹⁶**u**²⁹⁷**u**²⁹⁸**u**²⁹⁹**u**³⁰⁰**u**³⁰¹**u**³⁰²**u**³⁰³**u**³⁰⁴**u**³⁰⁵**u**³⁰⁶**u**³⁰⁷**u**³⁰⁸**u**³⁰⁹**u**³¹⁰**u**³¹¹**u**³¹²**u**³¹³**u**³¹⁴**u**³¹⁵**u**³¹⁶**u**³¹⁷**u**³¹⁸**u**³¹⁹**u**³²⁰**u**³²¹**u**³²²**u**³²³**u**³²⁴**u**³²⁵**u**³²⁶**u**³²⁷**u**³²⁸**u**³²⁹**u**³³⁰**u**³³¹**u**³³²**u**³³³**u**³³⁴**u**³³⁵**u**³³⁶**u**³³⁷**u**³³⁸**u**³³⁹**u**³⁴⁰**u**³⁴¹**u**³⁴²**u**³⁴³**u**³⁴⁴**u**³⁴⁵**u**³⁴⁶**u**³⁴⁷**u**³⁴⁸**u**³⁴⁹**u**³⁵⁰**u**³⁵¹**u**³⁵²**u**³⁵³**u**³⁵⁴**u**³⁵⁵**u**³⁵⁶**u**³⁵⁷**u**³⁵⁸**u**³⁵⁹**u**³⁶⁰**u**³⁶¹**u**³⁶²**u**³⁶³**u**³⁶⁴**u**³⁶⁵**u**³⁶⁶**u**³⁶⁷**u**³⁶⁸**u**³⁶⁹**u**³⁷⁰**u**³⁷¹**u**³⁷²**u**³⁷³**u**³⁷⁴**u**³⁷⁵**u**³⁷⁶**u**³⁷⁷**u**³⁷⁸**u**³⁷⁹**u**³⁸⁰**u**³⁸¹**u**³⁸²**u**³⁸³**u**³⁸⁴**u**³⁸⁵**u**³⁸⁶**u**³⁸⁷**u**³⁸⁸**u**³⁸⁹**u**³⁹⁰**u**³⁹¹**u**³⁹²**u**³⁹³**u**³⁹⁴**u**³⁹⁵**u**³⁹⁶**u**³⁹⁷**u**³⁹⁸**u**³⁹⁹**u**⁴⁰⁰**u**⁴⁰¹**u**⁴⁰²**u**⁴⁰³**u**⁴⁰⁴**u**⁴⁰⁵**u**⁴⁰⁶**u**⁴⁰⁷**u**⁴⁰⁸**u**⁴⁰⁹**u**⁴¹⁰**u**⁴¹¹**u**⁴¹²**u**⁴¹³**u**⁴¹⁴**u**⁴¹⁵**u**⁴¹⁶**u**⁴¹⁷**u**⁴¹⁸**u**⁴¹⁹**u**⁴²⁰**u**⁴²¹**u**⁴²²**u**⁴²³**u**⁴²⁴**u**⁴²⁵**u**⁴²⁶**u**⁴²⁷**u**⁴²⁸**u**⁴²⁹**u**⁴³⁰**u**⁴³¹**u**⁴³²**u**⁴³³**u**⁴³⁴**u**⁴³⁵**u**⁴³⁶**u**⁴³⁷**u**⁴³⁸**u**⁴³⁹**u**⁴⁴⁰**u**⁴⁴¹**u**⁴⁴²**u**⁴⁴³**u**⁴⁴⁴**u**⁴⁴⁵**u**⁴⁴⁶**u**⁴⁴⁷**u**⁴⁴⁸**u**⁴⁴⁹**u**⁴⁵⁰**u**⁴⁵¹**u**⁴⁵²**u**⁴⁵³**u**⁴⁵⁴**u**⁴⁵⁵**u**⁴⁵⁶**u**⁴⁵⁷**u**⁴⁵⁸**u**⁴⁵⁹**u**⁴⁶⁰**u**⁴⁶¹**u**⁴⁶²**u**⁴⁶³**u**⁴⁶⁴**u**⁴⁶⁵**u**⁴⁶⁶**u**⁴⁶⁷**u**⁴⁶⁸**u**⁴⁶⁹**u**⁴⁷⁰**u**⁴⁷¹**u**⁴⁷²**u**⁴⁷³**u**⁴⁷⁴**u**⁴⁷⁵**u**⁴⁷⁶**u**⁴⁷⁷**u**⁴⁷⁸**u**⁴⁷⁹**u**⁴⁸⁰**u**⁴⁸¹**u**⁴⁸²**u**⁴⁸³**u**⁴⁸⁴**u**⁴⁸⁵**u**⁴⁸⁶**u**⁴⁸⁷**u**⁴⁸⁸**u**⁴⁸⁹**u**⁴⁹⁰**u**⁴⁹¹**u**⁴⁹²**u**⁴⁹³**u**⁴⁹⁴**u**⁴⁹⁵**u**⁴⁹⁶**u**⁴⁹⁷**u**⁴⁹⁸**u**⁴⁹⁹**u**⁵⁰⁰**u**⁵⁰¹**u**⁵⁰²**u**⁵⁰³**u**⁵⁰⁴**u**⁵⁰⁵**u**⁵⁰⁶**u**⁵⁰⁷**u**⁵⁰⁸**u**⁵⁰⁹**u**⁵¹⁰**u**⁵¹¹**u**⁵¹²**u**⁵¹³**u**⁵¹⁴**u**⁵¹⁵**u**⁵¹⁶**u**⁵¹⁷**u**⁵¹⁸**u**⁵¹⁹**u**⁵²⁰**u**⁵²¹**u**⁵²²**u**⁵²³**u**⁵²⁴**u**⁵²⁵**u**⁵²⁶**u**⁵²⁷**u**⁵²⁸**u**⁵²⁹**u**⁵³⁰**u**⁵³¹**u**⁵³²**u**⁵³³**u**⁵³⁴**u**⁵³⁵**u**⁵³⁶**u**⁵³⁷**u**⁵³⁸**u**⁵³⁹**u**⁵⁴⁰**u**⁵⁴¹**u**⁵⁴²**u**⁵⁴³**u**⁵⁴⁴**u**⁵⁴⁵**u**⁵⁴⁶**u**⁵⁴⁷**u**⁵⁴⁸**u**⁵⁴⁹**u**⁵⁵⁰**u**⁵⁵¹**u**⁵⁵²**u**⁵⁵³**u**⁵⁵⁴**u**⁵⁵⁵**u**⁵⁵⁶**u**⁵⁵⁷**u**⁵⁵⁸**u**⁵⁵⁹**u**⁵⁶⁰**u**⁵⁶¹**u**⁵⁶²**u**⁵⁶³**u**⁵⁶⁴**u**⁵⁶⁵**u**⁵⁶⁶**u**⁵⁶⁷**u**⁵⁶⁸**u**⁵⁶⁹**u**⁵⁷⁰**u**⁵⁷¹**u**⁵⁷²**u**⁵⁷³**u**⁵⁷⁴**u**⁵⁷⁵**u**⁵⁷⁶**u**⁵⁷⁷**u**⁵⁷⁸**u**⁵⁷⁹**u**⁵⁸⁰**u**⁵⁸¹**u**⁵⁸²**u**⁵⁸³**u**⁵⁸⁴**u**⁵⁸⁵**u**⁵⁸⁶**u**⁵⁸⁷**u**⁵⁸⁸**u**⁵⁸⁹**u**⁵⁹⁰**u**⁵⁹¹**u**⁵⁹²**u**⁵⁹³**u**⁵⁹⁴**u**⁵⁹⁵**u**⁵⁹⁶**u**⁵⁹⁷**u**⁵⁹⁸**u**⁵⁹⁹**u**⁶⁰⁰**u**⁶⁰¹**u**⁶⁰²**u**⁶⁰³**u**⁶⁰⁴**u**⁶⁰⁵**u**⁶⁰⁶**u**⁶⁰⁷**u**⁶⁰⁸**u**⁶⁰⁹**u**⁶¹⁰**u**⁶¹¹**u**⁶¹²**u**⁶¹³**u**⁶¹⁴**u**⁶¹⁵**u**⁶¹⁶**u**⁶¹⁷**u**⁶¹⁸**u**⁶¹⁹**u**⁶²⁰**u**⁶²¹**u**⁶²²**u**⁶²³**u**⁶²⁴**u**⁶²⁵**u**⁶²⁶**u**⁶²⁷**u**⁶²⁸**u**⁶²⁹**u**⁶³⁰**u**⁶³¹**u**⁶³²**u**⁶³³**u**⁶³⁴**u**⁶³⁵**u**⁶³⁶**u**⁶³⁷**u**⁶³⁸**u**⁶³⁹**u**⁶⁴⁰**u**⁶⁴¹**u**⁶⁴²**u**⁶⁴³**u**⁶⁴⁴**u**⁶⁴⁵**u**⁶⁴⁶**u**⁶⁴⁷**u**⁶⁴⁸**u**⁶⁴⁹**u**⁶⁵⁰**u**⁶⁵¹**u**⁶⁵²**u**⁶⁵³**u**⁶⁵⁴**u**⁶⁵⁵**u**⁶⁵⁶**u**⁶⁵⁷**u**⁶⁵⁸**u**⁶⁵⁹**u**⁶⁶⁰**u**⁶⁶¹**u**⁶⁶²**u**⁶⁶³**u**⁶⁶⁴**u**⁶⁶⁵**u**⁶⁶⁶**u**⁶⁶⁷**u**⁶⁶⁸**u**⁶⁶⁹**u**⁶⁷⁰**u**⁶⁷¹**u**⁶⁷²**u**⁶⁷³**u**⁶⁷⁴**u**⁶⁷⁵**u**⁶⁷⁶**u**⁶⁷⁷**u**⁶⁷⁸**u**⁶⁷⁹**u**⁶⁸⁰**u**⁶⁸¹**u**⁶⁸²**u**⁶⁸³**u**⁶⁸⁴**u**⁶⁸⁵**u**⁶⁸⁶**u**⁶⁸⁷**u**⁶⁸⁸**u**⁶⁸⁹**u**⁶⁹⁰**u**⁶⁹¹**u**⁶⁹²**u**⁶⁹³**u**⁶⁹⁴**u**⁶⁹⁵**u**⁶⁹⁶**u**⁶⁹⁷**u**⁶⁹⁸**u**⁶⁹⁹**u**⁷⁰⁰**u**⁷⁰¹**u**⁷⁰²**u**⁷⁰³**u**⁷⁰⁴**u**⁷⁰⁵**u**⁷⁰⁶**u**⁷⁰⁷**u**⁷⁰⁸**u**⁷⁰⁹**u**⁷¹⁰**u**⁷¹¹**u**⁷¹²**u**⁷¹³**u**⁷¹⁴**u**⁷¹⁵**u**⁷¹⁶**u**⁷¹⁷**u**⁷¹⁸**u**⁷¹⁹**u**⁷²⁰**u**⁷²¹**u**⁷²²**u**⁷²³**u**⁷²⁴**u**⁷²⁵**u**⁷²⁶**u**⁷²⁷**u**⁷²⁸**u**⁷²⁹**u**⁷³⁰**u**⁷³¹**u**⁷³²**u**⁷³³**u**⁷³⁴**u**⁷³⁵**u**⁷³⁶**u**⁷³⁷**u**⁷³⁸**u**⁷³⁹**u**⁷⁴⁰**u**⁷⁴¹**u**⁷⁴²**u**⁷⁴³**u**⁷⁴⁴**u**⁷⁴⁵**u**⁷⁴⁶**u**⁷⁴⁷**u**⁷⁴⁸**u**⁷⁴⁹**u**⁷⁵⁰**u**⁷⁵¹**u**⁷⁵²**u**⁷⁵³**u**⁷⁵⁴**u**⁷⁵⁵**u**⁷⁵⁶**u**⁷⁵⁷**u**⁷⁵⁸**u**⁷⁵⁹**u**⁷⁶⁰**u**⁷⁶¹**u**⁷⁶²**u**⁷⁶³**u**⁷⁶⁴**u**⁷⁶⁵**u**⁷⁶⁶**u**⁷⁶⁷**u**⁷⁶⁸**u**⁷⁶⁹**u**⁷⁷⁰**u**⁷⁷¹**u**⁷⁷²**u**⁷⁷³**u**⁷⁷⁴**u**⁷⁷⁵**u**⁷⁷⁶**u**⁷⁷⁷**u**⁷⁷⁸**u**⁷⁷⁹**u**⁷⁸⁰**u**⁷⁸¹**u**⁷⁸²**u**⁷⁸³**u**⁷⁸⁴**u**⁷⁸⁵**u**⁷⁸⁶**u**⁷⁸⁷**u**⁷⁸⁸**u**⁷⁸⁹**u**⁷⁹⁰**u**⁷⁹¹**u**⁷⁹²**u**⁷⁹³**u**⁷⁹⁴**u**⁷⁹⁵**u**⁷⁹⁶**u**⁷⁹⁷**u**⁷⁹⁸**u**⁷⁹⁹**u**⁸⁰⁰**u**⁸⁰¹**u**⁸⁰²**u**⁸⁰³**u**⁸⁰⁴**u**⁸⁰⁵**u**⁸⁰⁶**u**⁸⁰⁷**u**⁸⁰⁸**u**⁸⁰⁹**u**⁸¹⁰**u**⁸¹¹**u**⁸¹²**u**⁸¹³**u**⁸¹⁴**u**⁸¹⁵**u**⁸¹⁶**u**⁸¹⁷**u**⁸¹⁸**u**⁸¹⁹**u**⁸²⁰**u**⁸²¹**u**⁸²²**u**⁸²³**u**⁸²⁴**u**⁸²⁵**u**⁸²⁶**u**⁸²⁷**u**⁸²⁸**u**⁸²⁹**u**⁸³⁰**u**⁸³¹**u**⁸³²**u**⁸³³**u**⁸³⁴**u**⁸³⁵**u**⁸³⁶**u**⁸³⁷**u**⁸³⁸**u**⁸³⁹**u**⁸⁴⁰**u**⁸⁴¹**u**⁸⁴²**u**⁸⁴³**u**⁸⁴⁴**u**⁸⁴⁵**u**⁸⁴⁶**u**⁸⁴⁷**u**⁸⁴⁸**u**⁸⁴⁹**u**⁸⁵⁰**u**⁸⁵¹**u**⁸⁵²**u**⁸⁵³**u**⁸⁵⁴**u**⁸⁵⁵**u**⁸⁵⁶**u**⁸⁵⁷**u**⁸⁵⁸**u**⁸⁵⁹**u**⁸⁶⁰**u**⁸⁶¹**u**⁸⁶²**u**⁸⁶³**u**⁸⁶⁴**u**⁸⁶⁵**u**⁸⁶⁶**u**⁸⁶⁷**u**⁸⁶⁸**u**⁸⁶⁹**u**⁸⁷⁰**u**⁸⁷¹**u**⁸⁷²**u**⁸⁷³

ຂໍ, າ¹ = ອີ; as, າຂໍຂໍ = ອີນີ the hips and loins; ມຂໍຂໍ
= ອີນີ intellect; ມຂໍຂໍ = ອີ: of a bull; ມຂໍຂໍ = ອີ: of cattle.
ມ = ອີ; as, ມຂໍຂໍ = ອີສີ, mas. he; fem. she.

Rules regarding the uses of ຄ, ຄ, ຄ, ຄ.

18. ຄ—(1) It is used between two consonants as a mere vehicle for facilitating the pronunciation, i.e., for rendering the utterance of two consonants easy; as, ມຂໍຂໍ = Sans. ອີ half; ມຂໍຂໍ² = Sans. ອີ the ear, ມຂໍຂໍ = Sans. ອີ heat.

(2).—Words ending in ຂ affix a final ຄ after them; as, ຂຂໍຂໍ, ຂຂໍ, ຂຂໍຂໍ, ຂຂໍຂໍຂໍ, ຂຂໍຂໍຂໍ (orig., ຂ.....).

(3).—Sometimes, it is used as a negative prefix instead of ມ to adjectives beginning with ຂ; as, ມຂໍຂໍຂໍ not working, sluggish (orig., ມຂໍຂໍຂໍ + ມ); ມຂໍຂໍຂໍ not knowing (orig., ມຂໍຂໍຂໍ + ມ)

(4).—A final ຂ or ຂ always changes its preceding ມ to ຄ; as, ມຂໍຂໍ (orig., ຂ + ມຂໍຂໍ); ຂຂໍ (orig., ຂ + ມຂໍ), &c.

(5).—In several instances, especially before the terminations ຂຂໍ and ຂຂໍ, a medial ມ is changed to ຄ; as, ຂຂໍຂໍຂໍຂໍ, ຂຂໍຂໍຂໍຂໍ, ຂຂໍຂໍຂໍຂໍ, ຂຂໍຂໍຂໍຂໍ.

¹ The final ຂ mostly changes ຂ to າ; as, ຂຂໍຂໍຂໍຂໍ, ຂຂໍຂໍຂໍຂໍ, ຂຂໍຂໍຂໍຂໍ, &c. (orig., ຂຂໍ.....)

² Sometimes, though rarely, ຂ is inserted instead of ຄ; as, ຂຂໍຂໍຂໍຂໍ, ຂຂໍຂໍຂໍຂໍຂໍ, ຂຂໍຂໍຂໍຂໍຂໍ, ຂຂໍຂໍຂໍຂໍຂໍ (also, ຂຂໍຂໍຂໍຂໍ).

(6).—The case-terminations ຍາ and ຂາ always substitute ຈ for the preceding ອາ (ມ); as, ຍາຖາຍ (originally, ຍາ + ອາຖາຍ); ຂາຖາຍ (orig., ຂາ + ອາຖາຍ), &c.

(7).—Final ມາ is euphonically changed to ມຸ, except when followed by the enclitic particle ມ or ຍາ; as, ມາຖາຍ, ມຸຖາຍ, but, ມາມາຖາຍມາຖາຍ; ມາຖາຍ, but ມາມາຖາຍມາຖາຍ; ມາຖາຍ, ມາຖາຍມາ, ມາຖາຍມາ, ມາຖາຍ, but, ມາມາຖາຍມາຖາຍມາຖາຍ.

20. ຂ—(1). Final ມ is always changed to ຂ, except when followed by the enclitic particle ມ or ຍາ; as, ຂາຖາຍ (orig., ມາຖາຍ); ຂາ (orig., ມາ); but, ມາຖາຍ, ມາຖາຍມາຖາຍ, ມາຖາຍ, ມາຖາຍມາຖາຍ.

(2).—Initial ມ, ມ or ມ, when followed by a syllable containing ັ, ັ or ມ, changes its ມ to ຂ; as, ຂາ (orig., ມາ); similarly, ຂາ, ມາ, Sans. मृ; ຂາ, ມາ, Sans. मृ; ຂາ, ມາ.

(3).—A medial ມ or ມ is occasionally changed to ຂ in the Gâthâs; as, ຂາຖາຍ (orig., ມາຖາຍ); ມາຖາຍ (orig., ມາຖາຍ); ມາຖາຍ (orig., ມາຖາຍ).

(4).—Final ມ (or ມ) changes, in most cases, the preceding

¹ Sometimes, a medial ມ is also changed to ຂ; as, ມາຖາຍ (orig., ມາຖາຍ); ມາຖາຍ (rt. ມາຖາຍ).

၂, ဟံ to ခ်; as, ဟံခေ (orig., ဟံ + ခေ); similarly
 ဟံဟံဟံဟံ; ဟံဟံ (orig., ဟံ + ဟံဟံဟံ); ဟံဟံဟံဟံ)

(5).—Crude bases of nouns (including substantives and adjectives) terminating in ဟံ, ဟံ, ဟံ or ဟံ, when used as the first member of a compound, substitute ခ် for their final endings; as, ဟံဟံဟံဟံ (orig., ... + ဟံဟံဟံ); ဟံဟံဟံဟံ (orig., ... + ဟံဟံဟံ); ဟံဟံဟံဟံ (orig., ... + ဟံဟံဟံ); ဟံဟံဟံဟံ (orig., ... + ဟံဟံဟံ); ဟံဟံဟံဟံ (orig., ... + ဟံဟံဟံ); similarly, ဟံဟံဟံဟံ.

(6).—Crude forms of adjectives ending in ဟံ change, with very few exceptions, the final ဟံ to ခ် before the suffix ဟံဟံ of the comparative and ဟံဟံ of the superlative; as, ဟံဟံဟံဟံ, ဟံဟံဟံဟံ, ဟံဟံဟံဟံ, ဟံဟံဟံဟံ, &c.

21. ခ်—(1). This letter, as a penultimate vowel, is always a substitute for ဟံ before the finals ဟံ and ဟံ; as, ခ်ဟံဟံ (orig., ဟံ + ခ်ဟံဟံ); similarly, ခ်ဟံဟံ, ခ်ဟံဟံ, ခ်ဟံဟံ.

(2).—As an initial, medial or final letter, it is a sort of diphthong in several instances of ဟံ (ခ်) before ဟံ, ဟံ, ဟံ, ဟံ, ဟံ, ဟံ and ဟံ; as, ခ်ဟံ, ခ်ဟံဟံ, ခ်ဟံဟံ, ခ်ဟံဟံ, ခ်ဟံဟံ.

¹ Occasionally, a medial ဟံ or ဟံ also changes its preceding ဟံ to ခ်; as, ခ်ဟံ, ခ်ဟံ (also, ခ်ဟံ); ခ်ဟံ (also, ခ်ဟံ); ခ်ဟံ (orig., ခ်ဟံ); ခ်ဟံ (but, ခ်ဟံ)

တၢ်န့ၣ်, ဟ့ၣ်န့ၣ်, ဟ့ၣ်န့ၣ်, ဟ့ၣ်န့ၣ်, ဟ့ၣ်န့ၣ်
န့ၣ်န့ၣ်. န့ၣ်န့ၣ်, န့ၣ်န့ၣ် (orig., န့ၣ်+န့ၣ်), &c.

(3).—Sometimes, though rarely, a medial န့ is a substitute for န့; e.g., န့ၣ်န့ၣ်-ဟ့ၣ်န့ၣ် approach, arrival (rt. န့ၣ်-ဟ့ၣ်); န့ၣ်န့ၣ် darkness (orig., န့ၣ်+ဟ့ၣ်)

Changes of Vowels.

22. The original vowels in words are, in several cases, substituted for different ones, viz.:— န့ for န့, န့, န့. Examples, န့ၣ်န့ၣ် (rt. န့ၣ်); န့ၣ်န့ၣ် (orig., န့ၣ်န့ၣ်); န့ၣ်န့ၣ် (orig., န့ၣ်န့ၣ်), န့ၣ်န့ၣ် (orig., န့ၣ်န့ၣ်).

န့ for န့, န့, န့, န့. Examples, န့ၣ်န့ၣ် (rt. န့ၣ်); န့ၣ်န့ၣ် (rt. န့ၣ်); န့ၣ်န့ၣ် (orig., န့ၣ်န့ၣ်); န့ၣ်န့ၣ် (ဟ့ၣ်န့ၣ်န့ၣ်)

န့ for န့, န့, န့, န့. Examples, န့ၣ်န့ၣ် (rt. န့ၣ်); န့ၣ်န့ၣ် (ဟ့ၣ်န့ၣ်န့ၣ်); န့ၣ်န့ၣ် (fr. န့ၣ်); န့ၣ်န့ၣ် (ဟ့ၣ်န့ၣ်).

Insertion of Redundant Vowels.

23. Occasionally, redundant vowels are inserted in words. These are န့, န့, န့, န့, န့, န့. Examples:—

န့-န့ၣ်န့ၣ် (originally, န့ၣ်န့ၣ် Sans. န့)

န့-န့ၣ်န့ၣ်န့ၣ် (orig., န့ၣ်န့ၣ်+ဟ့ၣ်န့ၣ်); န့-န့ၣ်န့ၣ်
န့ၣ်န့ၣ် (orig., န့ၣ်န့ၣ်+ဟ့ၣ်န့ၣ်).

န့-န့ၣ်န့ၣ်န့ၣ် (orig., န့ၣ်န့ၣ်န့ၣ်).

န့-န့ၣ်န့ၣ်န့ၣ် (orig., န့ၣ်န့ၣ်+ဟ့ၣ်န့ၣ်)

န့-န့ၣ်န့ၣ်န့ၣ် (orig., န့ၣ်န့ၣ်န့ၣ်)

န့-န့ၣ်န့ၣ်န့ၣ် (orig., န့ၣ်န့ၣ်+ဟ့ၣ်န့ၣ်).

26. CLASSIFICATION OF CONSONANTS.

Surd or hard consonants.				Sonant or soft consonants.				
	Unaspirate.	Aspirate.	Sibilants.	Unaspirate.	Aspirate.	Nasal.	Sibilants.	Semi-vowels.
Gutturals.....	ا	ء, ا, ح, هـ	...	ط	ظ	ز	...	...
Palatals	ن	...	س	ص	...	ذ	...	...
Linguals .....	...	...	ض, ظ	...	...	...	...	...
Dentals	ت, د	ث	س	ف	ف	ن	...	...
Labials.....	ب	ف	...	م	...	م	...	...

OBSERVATION 1:—The primary divisions of the consonants are three, *viz.*, the guttural, the dental and the labial. The palatal and the lingual are the modifications of the guttural and the dental, respectively. Except a sibilant and a semi-vowel, there are, in fact, no linguals in Avesta. Consequently, the Sanskrit linguals ट ड ढ ढ ण are often changed to the corresponding dentals

ॠ and ॡ in Avesta. The aspirates of the palatals ॠ and ॡ are substituted for those of the gutturals, ॢ and ॣ; as, ॠॢॣ। (from ॠॢॣ।); ॡॣ।॥ (from ॡॣ।॥); ॠॣ।॥ (orig., ॠ + ॣ।); ॡॣ।॥ (from ॡॣ); ॠॣ।॥ (rt. ॠॣ।॥), &c. But in sibilants, the Avesta language is peculiarly rich, even richer than Sanskrit and Persian—the latter having four (*viz.*, ॠ, ॡ, ॢ, ॣ), and the former three sibilants, (*viz.*, ॠ, ॡ, ॢ).

OBSERVATION 2 :—The aspirates, except **س** and **ه**, are formed by the addition of *h* to the preceding consonants, whether hard or soft. This addition of *h* is clearly seen, when the same letters are written in the Roman characters ; as, **ك** kh, **غ** gh, **ث** th, **د** dh, **پ** ph. The consonant **و** is a sonant aspirate, most probably of the Pehlvi **و**, which is pronounced both *a* and *h*, e.g., **سوزلو** *akanârak* boundless ; **فهمه** *humata*, a good thought, &c.

Changes of Consonants.

27. In Avesta, when two certain consonants come together, either in the body of a simple word, or as the final and the initial consonants of the members of a compound, the second consonant exercises its influence over the first; in other words, final consonants have a tendency to adapt themselves to the initial, rather than the initial to the final, as will be seen from the following rules:—

Aspirating Letters.

28. The letters ခ, ဃ, င, ဇ, ဉ, ည, ဋ, ဌ, when preceded by inaspirate consonants, change the latter, in most cases, to their corresponding aspirate forms. Examples :—

𐬀𐬀𐬀𐬀 (= 𐬀𐬀 + 𐬀𐬀𐬀¹); 𐬀𐬀𐬀𐬀 (= 𐬀𐬀 + 𐬀𐬀𐬀¹);
 𐬀𐬀𐬀 (= 𐬀 + 𐬀𐬀𐬀¹); ² 𐬀𐬀𐬀𐬀𐬀𐬀 (= 𐬀𐬀 + 𐬀𐬀𐬀...)
 𐬀𐬀𐬀 (= 𐬀 + 𐬀𐬀𐬀); 𐬀𐬀𐬀𐬀 (= 𐬀𐬀 + 𐬀𐬀𐬀); 𐬀𐬀𐬀𐬀𐬀𐬀
 (= 𐬀𐬀𐬀 + 𐬀𐬀𐬀𐬀³); 𐬀𐬀𐬀𐬀𐬀𐬀 (= ... + 𐬀𐬀𐬀𐬀); 𐬀𐬀𐬀𐬀𐬀𐬀
 (= 𐬀𐬀𐬀 + 𐬀𐬀𐬀𐬀𐬀⁴); ⁵ 𐬀𐬀𐬀𐬀𐬀 (Sans. सत्य); 𐬀𐬀𐬀𐬀 (= 𐬀𐬀𐬀
 + 𐬀); 𐬀𐬀𐬀 (Sans. उग्र); 𐬀𐬀𐬀⁶ (Sans. अत्र); ⁷ 𐬀𐬀𐬀𐬀𐬀;

¹ 𐬀 and 𐬀 in their aspirate forms are, as aforesaid, changed to
 𐬀 and 𐬀 for want of palatal aspirates in Avesta, corresponding
 to Sanskrit ॠ and ॡ.

² It should be remarked that 𐬀 does not always aspirate
 its preceding 𐬀; as, 𐬀𐬀𐬀𐬀𐬀𐬀; 𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀𐬀,
 𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀𐬀, &c.

³ The letter 𐬀, coming in immediate contact with 𐬀 on
 account of its preceding 𐬀 being dropped, changes the latter to
 its aspirate form.

⁴ The second 𐬀 being eliminated.

⁵ Exceptions :—𐬀𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀; 𐬀𐬀𐬀𐬀𐬀𐬀 (Geld.)

⁶ Exception:—𐬀𐬀𐬀𐬀. Note that 𐬀 and 𐬀, when
 preceded by a sibilant, are not changed to their aspirate forms,
 even though followed by 𐬀, ¹ or 𐬀; as, 𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀,
 𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀; 𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀𐬀.

⁷ Exceptions :—𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀

ଧୂଳି; 'ଝୁଙ୍କି' (Sans. *ଝାମ୍*); 'ଧୁଙ୍କିଈ'; ଧୁଫୁସା
 (orig., ଧୁ+ଫୁସା); ଧୁଫୁସା (=ଧୁ+ଫୁସା); ଧୁଫୁସା (orig.,
 ଧୁ+ଫୁସା); ଧୁଫୁସା (from ଧୁଫୁସା), &c.

၂) and ၃), when preceded by π or ξ , insert σ before them ;
 as, $\pi\sigma + \lambda\sigma = \pi\sigma\lambda\sigma$; $\pi\sigma\lambda\sigma + \xi\sigma = \pi\sigma\lambda\sigma\sigma\xi\sigma$;
 similarly, $\pi\sigma\lambda\sigma$, $\lambda\sigma\lambda\sigma$, $\pi\sigma\lambda\sigma\xi\sigma$, $\pi\sigma\lambda\sigma\lambda\sigma$, $\pi\sigma\lambda\sigma$
 $\pi\sigma\lambda\sigma$

Contact of Final and Initial Dentals.

29. Final **န** နှ, ဇ, ဖ or ခ, before initial **န**, is changed to သ, as, **န** + **န** = **သန**; **န** + **ဇ** = **သဇ**; **န** + **ဖ** = **သဖ**; **န** + **ခ** = **သခ** (**န** being dropped); **န** + **သ** = **သသ**.

30. Final **ن**, **ط**, **و** or **ل**, before initial **و** or **ل**, is generally changed to **و**, sometimes to **ل**; as, **ولاء**, **والادب** = **الادب**; **والعلم** = **العلم**.

$$666666 + 666666 = 1333332; \quad 666666 + 666666 = 1333332$$

OBSERVATION :—It will be seen from the above that, if two dentals come in contact, the first is changed to a hard or a soft sibilant, according as the following dental is hard or soft.

1 Note.—In these two examples (viz., **አረብ** and **ደብ** **አረብ**), the consonant " after aspirating the preceding letters **ሰ** and **ዐ**, is itself changed to **ረ**. Exceptions:—**ደብረ**, **ደብረ**, **ደብረ**, **ደብረ**. " and " do not aspirate the initial **ሰ** or **ዐ**; as, **ደብረ**, **ደብረ**, **ደብረ** (Yaç. 44, 12.)

Changes of Final Consonants.

31. Final င, before initial ဂ, is changed to ဣ; as, ငေဣ
 + ဂ = ဂဣ; ဂ + င = ဂဣ; ဂဣ + ဂ = ဂဣ
 (rt. ငေဣ)

32. Final ၂, သ or ည, before initial လ, is generally changed to လ, sometimes to သ; as, လ၂+လ၂=လလ, လ၂+လ၂=လလ, လ၂+လ၂=လလ (from လ၂); လ၂+လ၂=လလ (fr. လ၂); လ၂+လ၂=လလ (fr. လ၂); လ၂+လ၂=လလ (= လ + လ); လ၂+လ၂=လလ.

33. Final **ഗ** or **ക**, before initial **ഉ** or **ഓ**, is changed to **ല**; as, **ക** **ഗുഹ**=**കുല** (Gáth.)

34. Final س, before initial ا, is changed to س or س; as, سا + س = ساس; سا + س = ساس (the second س being dropped); سا + س = ساس.

35. Final ṣ , before initial ḥ , is changed to ḥ ; as, $\text{ḥṣ} + \text{ḥṣ}$ = ḥḥṣṣ ; $\text{ḥṣ} + \text{ḥṣḥ}$ = ḥḥṣḥḥ ; $\text{ḥṣ} + \text{ḥṣḥḥ}$ = ḥḥṣḥḥḥ , &c.

36. Surd finals before sonant letters are changed to corresponding sonants; as, $\text{အ} + \text{ဗ} = \text{အဗ}$; $\text{ဂ} + \text{သ} = \text{ဂသ}$; $\text{ဂ} + \text{လ} = \text{ဂလ}$ (Gâth.); $\text{သ} + \text{လ} = \text{သလ}$ (Sans. प्रल) = အလ (သ being dropped); $\text{သ} + \text{ဇ} = \text{သဇ}$ (orig., $\text{သ} + \text{ဇ} = \text{သဇ}$); $\text{ည} + \text{ည} = \text{ညည}$; $\text{လ} + \text{လ} = \text{လလ}$ (orig., $\text{လ} + \text{လ} = \text{လလ}$); $\text{လ} + \text{လ} = \text{လလ}$ (orig., $\text{လ} + \text{လ} = \text{လလ}$); $\text{လ} + \text{လ} = \text{လလ}$ (orig., $\text{လ} + \text{လ} = \text{လလ}$); $\text{လ} + \text{လ} = \text{လလ}$ (orig., $\text{လ} + \text{လ} = \text{လလ}$).

37. Final **u**, before initial **v** or **ch**, is changed to **u**; as,

Compare English To Grunt, To Grumble.

ṛ or ṛ̥ to ṛ; as, $\text{ḥ} + \text{ṛ} = \text{ṛḥ}$ ¹; $\text{ḥ} + \text{ṛ} = \text{ṛḥ}$; $\text{ḥ} + \text{ṛ} = \text{ṛḥ}$;
 $\text{ḥ} + \text{ṛ} = \text{ṛḥ}$ (= $\text{ḥ} + \text{ṛ}$)

ṝ (preceded by a consonant) to e; as, $\text{ḥ} + \text{ṝ} = \text{ṝḥ}$ ²;
 $\text{ḥ} + \text{ṝ} = \text{ṝḥ}$; $\text{ḥ} + \text{ṝ} = \text{ṝḥ}$

ṝ (preceded by ṛ) to ṛ; as, $\text{ḥ} + \text{ṛ} = \text{ṛḥ}$;
 $\text{ḥ} + \text{ṛ} = \text{ṛḥ}$; $\text{ḥ} + \text{ṛ} = \text{ṛḥ}$ life; $\text{ḥ} + \text{ṛ} = \text{ṛḥ}$;
 $\text{ḥ} + \text{ṛ} = \text{ṛḥ}$

ṝ (preceded by ṛ) to ṛ; as, $\text{ḥ} + \text{ṛ} = \text{ṛḥ}$ a step;
 $\text{ḥ} + \text{ṛ} = \text{ṛḥ}$

ṝ (preceded by a consonant) to ṛ; as, $\text{ḥ} + \text{ṝ} = \text{ṝḥ}$;
 $\text{ḥ} + \text{ṝ} = \text{ṝḥ}$

ṝ (preceded by ṛ) to ṛ or ṝ; as, $\text{ḥ} + \text{ṝ} = \text{ṝḥ}$;
 $\text{ḥ} + \text{ṝ} = \text{ṝḥ}$; $\text{ḥ} + \text{ṝ} = \text{ṝḥ}$; $\text{ḥ} + \text{ṝ} = \text{ṝḥ}$ (orig.,
 $\text{ḥ} + \text{ṝ} = \text{ṝḥ}$).

ṝ (preceded by ṛ) to ṛ or ṛ; as, $\text{ḥ} + \text{ṝ} = \text{ṝḥ}$;
 $\text{ḥ} + \text{ṝ} = \text{ṝḥ}$ (ṝ being euphonicallly changed to ṝ);
 $\text{ḥ} + \text{ṝ} = \text{ṝḥ}$; $\text{ḥ} + \text{ṝ} = \text{ṝḥ}$.

49. The verbal terminations ṝ नि, ṝ म, मसि (Ved.), -ṝ
 ḥ , ṝ महे, ṝ महि and ṝ न lengthen the preceding

¹ Exceptions:— $\text{ḥ} + \text{ṝ} = \text{ṝḥ}$ (= $\text{ḥ} + \text{ṝ}$)

² Exceptions:— $\text{ḥ} + \text{ṝ} = \text{ṝḥ}$ (orig., $\text{ḥ} + \text{ṝ} = \text{ṝḥ}$); $\text{ḥ} + \text{ṝ} = \text{ṝḥ}$;
 (Geld. orig., $\text{ḥ} + \text{ṝ} = \text{ṝḥ}$); $\text{ḥ} + \text{ṝ} = \text{ṝḥ}$

³ Also, ṝ (See Yt. 5, 63). Exceptions:— $\text{ḥ} + \text{ṝ} = \text{ṝḥ}$;
 $\text{ḥ} + \text{ṝ} = \text{ṝḥ}$ (orig., $\text{ḥ} + \text{ṝ} = \text{ṝḥ}$).

for one) the nasal of its own class. In Avesta, under similar circumstances, 𐬀 or 𐬁 is mostly used for ह् , घ् , ण् and ङ् ; and 𐬀 before labials; as, 𐬀𐬀𐬀 a hook; 𐬀𐬀𐬀 gold; 𐬀𐬀𐬀 learned; 𐬀𐬀𐬀 binding; 𐬀𐬀𐬀 trembling, &c. 𐬀𐬀𐬀 , 𐬀𐬀𐬀𐬀𐬀 , 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀 , 𐬀𐬀𐬀𐬀𐬀𐬀 , 𐬀𐬀𐬀𐬀𐬀𐬀 , 𐬀𐬀𐬀𐬀𐬀𐬀 , &c.

$\text{𐬀} = \text{प, ऋ, ऌ, ॠ, ॡ, ॢ, ॣ}$; as, $\text{𐬀𐬀𐬀𐬀} = \text{𐬀𐬀𐬀𐬀}$ a father; $\text{𐬀} = \text{𐬀𐬀}$ 𐬀 water; $\text{𐬀𐬀𐬀} = \text{𐬀𐬀}$ — 𐬀𐬀 — a protector; rt. $\text{𐬀𐬀} = \text{𐬀𐬀}$ 𐬀𐬀 to fall; rt. $\text{𐬀𐬀} = \text{𐬀𐬀}$ (Ved.) to seize or snatch from.

𐬀 (before an aspirating consonant) $= \text{प, ऋ, ॠ, ॡ, ॢ, ॣ}$; as, $\text{𐬀𐬀𐬀} = \text{𐬀𐬀}$ a question; $\text{𐬀𐬀𐬀} = \text{𐬀𐬀}$ an offspring. [forward.

$\text{𐬀} = \text{𐬀, ॠ, ॡ, ॢ, ॣ}$; as, $\text{𐬀𐬀𐬀} = \text{𐬀𐬀}$ a hoof; $\text{𐬀𐬀𐬀} = \text{𐬀𐬀}$

$\text{𐬀} = \text{𐬀, ॠ, ॡ, ॢ, ॣ}$; as, $\text{𐬀𐬀𐬀} = \text{𐬀𐬀}$ intellect; rt. $\text{𐬀} = \text{𐬀}$, 𐬀 to be; rt. $\text{𐬀𐬀} = \text{𐬀𐬀}$ 𐬀𐬀 to bring; $\text{𐬀𐬀𐬀} = \text{𐬀𐬀}$, 𐬀𐬀 a remedy, a medicine.

$\text{𐬀} = \text{𐬀, ॠ, ॡ, ॢ, ॣ}$; as, $\text{𐬀𐬀𐬀} = \text{𐬀𐬀}$ 𐬀𐬀 a mother; rt. $\text{𐬀𐬀} = \text{𐬀𐬀}$ to speak; $\text{𐬀𐬀𐬀} = \text{𐬀𐬀}$ naked.

$\text{𐬀𐬀, 𐬀𐬀} = \text{𐬀, ॠ, ॡ, ॢ, ॣ}$; as, $\text{𐬀𐬀𐬀} = \text{𐬀𐬀}$ 𐬀𐬀 barley, corn; rt. $\text{𐬀𐬀} = \text{𐬀𐬀}$, 𐬀𐬀 to adore, to invoke.

$\text{𐬀} = \text{𐬀, ॠ, ॡ, ॢ, ॣ}$; as, rt. $\text{𐬀𐬀} = \text{𐬀𐬀}$ to empty; rt. $\text{𐬀𐬀} = \text{𐬀𐬀}$ to fly; $\text{𐬀𐬀𐬀} = \text{𐬀𐬀}$ (initial 𐬀 being dropped) a hero.

OBSERVATION.—In several instances, 𐬀 is substituted for 𐬀 in the same word; as, 𐬀𐬀𐬀 , 𐬀𐬀𐬀 , 𐬀𐬀𐬀 , 𐬀𐬀𐬀 .

¹ As, 𐬀𐬀𐬀 a pair of greaves; so, 𐬀𐬀𐬀 an elephant-keeper.

² $\text{𐬀𐬀𐬀} = \text{𐬀𐬀}$ ($\text{𐬀} = \text{𐬀}$) to fall down.

i.e., we find both **رد** and **ش** in the same word ; as, **کاشن** to sow, **داستن** to have, **بدارد** ; **گشتن** and **گردیدن** to turn, to become ; **نوردیدن** and **نوشتن** to fold, to twist.

د=श, छ, स, ष ; as, **د=श** = **शफ**, **سنب**, **سم** a hoof ; **د=श** = **पृच्छति**, **پرسد** he or she asks ; rt. **د=श** = **काश्**, **آگاه** to be visible.

د=श = **स्क**, **स्व** ; as, **د=श** = **स्कम्** a pillar, a post ; rt. **د=श** = **स्वर** to cut, to hurt.

द=छ ; as, rt. **द=छ** = **छिन्**, **छि** to cut, to break.

द=स्त, **स्थ**, **स**, **स** ; as, rt. **द=स्त**, **سنودن** to praise ; **د=स्त** = **स्थूणा** a pillar ; **द=स्त** = **स्थिति** standing. [प्रश्न a question.

द=स्त, **म** ; as, rt. **द=स्त** = **स्निह** to bear affection to ; **द=स्त** =

द=श्, **स्व**, **स्फ**, **स्प**, **स** ; as, **द=श्** = **श्वेत** white ; **द=श्** = **विश्व** all, every ; rt. **द=श्** = **स्पृष्ट** to inspect ; rt. **द=श्** = **वि-स्फुर** **سپردن**, **سپردن** to stamp, to trample on.

د=ज, ह, ड, ङ ; as, **द=ज** = **जामाद** a son-in-law ; rt. **द=ज** = **जन्** **زادن** to be born ; **द=ज** = **हस्त**, **دست** the hand ; **द=ज** = **महन्त** great, large ; **द=ज** = **ड्र** deep. [to invoke.

द=ह, **ज** ; as, **द=ह** = **जिह्वा** **زبان** the tongue ; rt. **द=ह** = **ह**

द=ज, ह, ड, ङ ; as, **द=ज** = **जानु** **زانو** the knee ; **द=ज** = **तूयम्** you ; **द=ज** = **अहि** **ازد** a snake ; rt. **द=ज** = **वह** to consume by fire.

द=ज **ज्ञ** ; as, **द=ज** = **ज्ञात** one who knows.

Insertion of Redundant Consonants in words.

58. Sometimes, redundant consonants are found inserted in the

1 In Sanskrit, **छ**, between two vowels, is changed to **च्छ**.

ල-ප්‍රාමාණි (orig., ප්‍රාමාණි + ල) amplitude, ease; ආලි (orig., ආලි + ල) light (not heavy), nimble.

ආ-පුනරුත්ථාප (orig., පුනරුත්ථාප + ආ) fifty times.

සු-භ (originally, සුභ) was; පාඨෙය් (for -ඨෙය්) පාඨෙය් abl. sing. of පාඨෙය්).

ඉ-ආ (for -ආ) both; ප්‍රාමාණි (orig., -ප්‍රාමාණි) trouble; ආලි (for -ආලි) both. [thought.

ප-ආලි (= ආ + ලි) killed ; පාඨෙය් (= ආ + ලි)

ප-ආලි (= ආ + ලි) passed ; පාඨෙය් Sans. පාඨෙය් (orig., පාඨෙය් + ලි) married ; පාඨෙය් (for -පාඨෙය්) Aorist

1st Per. Sing. Parasmai; rt. පාඨෙය් to be.

[rule.

පාඨෙය් (orig., පාඨෙය් + ලි) mayst Thou

පාඨෙය් (orig., පාඨෙය්) Bactria.

පාඨෙය් (orig., පාඨෙය්) male.

පාඨෙය් - පාඨෙය් look, glance (rt. පාඨෙය්); පාඨෙය් (rt. පාඨෙය්) flowing.

පාඨෙය් (orig., පාඨෙය් + ලි) a name.

පාඨෙය් (orig., පාඨෙය්) thou wilt obtain ; පාඨෙය් (orig., පාඨෙය්) thou wilt strike.

Transposition of letters.

80. In some instances, we come across words, in which letters change their places. Examples. පාඨෙය් (in පාඨෙය් - පාඨෙය්), from පාඨෙය් to ask ; පාඨෙය්, from පාඨෙය් (Sans. පාඨෙය්, පාඨෙය්) to be extended ; පාඨෙය්, fr. පාඨෙය් to kill ; පාඨෙය් (orig. පාඨෙය් + ලි; rt. පාඨෙය් L. Sic-care to become dry).

Chapter II.

On roots, and the formation of nominal bases.

63. After treating of letters, their characteristics and the rule of euphony (*sandhi*), we now come to roots and the formation of the crude bases of nouns substantive and adjective.

It should be remembered, that almost all nouns are formed from roots. A root in Avesta, as well as in Sanskrit, is always monosyllabic, and contains one single vowel, but it may have from one to four consonants. A single vowel, without any consonant, may also serve as a root; as, *ā*, *ī*, *ū*, Sans. *इ*, *ऊ* to go.

Note.—The radical vowel may be always of one of the following:—*अ*, *इ*, *उ*, *ए*, *ऐ*, *ओ*, *ऌ*, *ॡ* (rarely); e. g., *तप* to be warm; *दा* to give; *दिश* to show; *दा* नी to guide; *बुध* to know; *कृ* to cut, to clip; *कृ* to do; *कृ* to cut (in *कृत्वा*—*कृतम्*)

64. The disposition of consonants in roots is not fixed by one rule. Some roots begin with one or two consonants and end in a vowel; as, *भू* to become; *स्तु* to praise. Some begin with a vowel and end in one or two consonants; as, *इष्ट* to wish; *अस्मृ* to smear. Some begin and end with one or two consonants inclosing a medial vowel;¹ as, *हिष्* to hate; *चिन्* to think; *छिद्* to cut; *स्कम्* to make firm, to support, &c.

65. In several instances, primary roots affix a redundant consonant at the end; as, *दुष्कृ* from *दुष्*, *हृ* to deceive; *हृ* from *हृ*, *हृ* to strike, to wound; *हृ* fr. *हृ* to rule, to glitter; *हृ* fr. *हृ* to bathe; *हृ*

¹ Vide Professor Sir Monier Williams' Sanskrit Grammar, 2nd Ed., pp. 40-41.

fr. 𐬀𐬎𐬌 , 𐬀𐬎𐬌 , 𐬀𐬎𐬌 to twist; 𐬀𐬎𐬌𐬀 from 𐬀𐬎𐬌 to kill;

𐬀𐬎𐬌𐬀 fr. 𐬀𐬎𐬌 to divide; 𐬀𐬎𐬌𐬀 fr. 𐬀𐬎𐬌 to join.

66. There are in Avesta, as in Sanskrit, a few verbal roots, which, without undergoing any change, are used as nominal bases;

as, root 𐬀𐬎𐬌 to speak; 𐬀𐬎𐬌 a word; rt. 𐬀𐬎𐬌 Ger.

Trugen to hurt, to deceive; 𐬀𐬎𐬌 a deceiver; rt. 𐬀𐬎𐬌

to know; 𐬀𐬎𐬌 wise, knowing; rt. 𐬀𐬎𐬌 to love; 𐬀𐬎𐬌 loving; rt.

𐬀𐬎𐬌 to join; 𐬀𐬎𐬌 duration (as, 𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌 for all

duration); rt. 𐬀𐬎𐬌 to be exalted; 𐬀𐬎𐬌 lofty, exalted.

67. Many roots, without undergoing any change, are also used as the last members of compound nouns; and when thus employed, they generally convey the sense of a present participle of the active; as, 𐬀𐬎𐬌𐬀𐬎𐬌 spreading death in the world;

𐬀𐬎𐬌𐬀𐬎𐬌 doing harm to the workmen; 𐬀𐬎𐬌𐬀𐬎𐬌

𐬀𐬎𐬌 breaking the contract (lit.), lying unto Mithra, &c. Compare Sanskrit धर्मबुध् knowing the law; वेदविद् knowing the Vedas.

When a root, that ends in a vowel, is used in this manner, the letter 𐬀 is sometimes affixed to it; as, 𐬀𐬎𐬌𐬀𐬎𐬌 praising the lord (lit.); 𐬀𐬎𐬌𐬀𐬎𐬌 bearing (a person) ill-will; 𐬀𐬎𐬌𐬀𐬎𐬌

𐬀𐬎𐬌 increasing wisdom. Exception:— 𐬀𐬎𐬌𐬀𐬎𐬌 (pr. n.)

Note.—Compare Sanskrit, in which त् is affixed when a root ends in a short vowel only; as, विश्वजित् conquering all (fr. जि); चित्रकृत् making pictures, a painter (fr. कृ).

68. In some rare instances, the reduplicated and desiderative forms of a root are used as nominal bases; as, 𐬀𐬎𐬌𐬀𐬎𐬌 , 𐬀𐬎𐬌𐬀𐬎𐬌

जिह्वा the tongue (rt. 𐬀𐬎𐬌 हे, हा to call, to name, to invoke);

𐬀𐬎𐬌𐬀𐬎𐬌 seeing (rt. 𐬀𐬎𐬌 , 𐬀𐬎𐬌). 𐬀𐬎𐬌𐬀𐬎𐬌 a cur beginning

to bark (rt. 𐬀𐬎𐬌). 𐬀𐬎𐬌𐬀𐬎𐬌 wishing to live (desider. base;

rt. 𐬀𐬎𐬌 to live; see 𐬀𐬎𐬌𐬀𐬎𐬌 gen. plu., Yaç. 35, 8).

69. The bases¹ of nouns substantive and adjective are formed by adding certain suffixes to the root, the vowel of which is, in many cases, liable at the same time to be changed to its guṇa or vṛiddhi equivalent. These suffixes are called Primary (कृत्) Suffixes²; and the bases so formed are called Primary Nominal Bases. Again, from the nominal bases so formed, other nominal bases are derived by means of other suffixes, called Secondary (तद्धित) Suffixes³; and the bases so formed are called Secondary Nominal Bases; as, लुप्त (rt. लृप्), लुप्तम् (rt. लृप्), लुप्ता (rt. लृप्), लुप्ताम् (rt. लृप्), लुप्ताः (rt. लृप्), &c., are primary nominal bases; while, लुप्तान् (fr. लुप्), लुप्तान्ताम् (fr. लुप्ताम्), लुप्तान्ताः (fr. लुप्तान्ताम्), &c., are secondary nominal bases.

It should be noted then, that the nominal base is the crude or naked form of a noun which serves as the basis of its case-inflexions,³ e. g., लुप्तम्, लुप्तान्ताम्, लुप्तान्ताः, &c.

CAUTION.—In the formation of nominal bases, when final radical letters combine with the initial letters of suffixes, the rules of euphonic changes (*sandhi*) must be observed.

70. List of Ordinary Primary (or कृत्) Suffixes.⁴

Primary Suffixes.

Examples.

लुप्त

लुप्तम्

¹ Also called the crude bases or crude forms.

² A list of these suffixes is given below.

³ Compare Professor Sir Monier Williams' Sanskrit Grammar, 2nd Ed., p. 42.

⁴ Observe that these suffixes, unless specified, are mostly employed to form adjectives and substantives mas. and neut.

⁵ This suffix forms substantives, which generally denote the action or state expressed by the verbal root; e. g., लुप्ता regulation (rt. लृप् to govern); लुप्ता action (rt. लृप् to do). In several instances, it is employed to form substantives denoting the agent; e. g., लुप्ता a killer (rt. लृप् to kill). It generally changes the radical vowel to its guṇa or vṛiddhi substitute. This (लुप्), as well as all other suffixes, ending in लुप्, when

Primary Suffixes.

Examples.

¹ ـوب	ـوب
² ـون	ـون
ـن	ـن
ـ	ـ
³ ـن	ـن
ـن	ـن
⁴ ـ	ـ
ـ	ـ

adjectively used, lengthen their final vowel in the feminine gender; as, ـوب (mas. and neut.); ـون (fem.); ـن (mas. and neut.); ـن (fem.); ـن (mas. and neut.) (fem.). Sometimes, it (*i.e.*, ـ) is affixed to the reduplicated form of a root; as, ـن (rt. ـ to protect; orig., $\text{ـ} + \text{ـ}$); ـ (rt. ـ ; $\text{ـ} + \text{ـ}$)

¹ Generally forms agentive nouns; *e.g.*, ـوب . Comp. Sans. अक in माहक receiving, बोधक an informer.

² Forms in most cases neuter substantives; *e.g.*, ـون , ـون , &c. Comp. Sans. अस् in मनस्, नमस्, चेतस्.

³ Forms substantives which denote the action or state expressed by the root, the instrument or means by which that action or state is brought about, &c.; *e.g.*, ـن (rt. ـ); ـ (rt. ـ), ـ , &c. Comp. Sans. अन in भोजन food, मरण death.

⁴ An abridged form of ـ denoting the agent. ـ =orig., $\text{ـ} + \text{ـ}$; rt. ـ , Sans. अन् to breathe.

Primary Suffixes.	Examples.
¹ ॐ	ॐॐॐॐ
² ॐ	ॐॐॐॐ
ॐ	ॐॐॐॐ
ॐ	ॐॐॐॐ
ॐ	ॐॐॐॐ
ॐ	ॐॐॐॐ
ॐ	ॐॐॐॐ
¹ ॐ	ॐॐॐॐ
ॐ	ॐॐॐॐ
ॐ	ॐॐॐॐ
³ ॐ	ॐॐॐॐ
⁴ ॐ	ॐॐॐॐ
⁵ ॐ	ॐॐॐॐ

¹ Forms neuter substantives which are indeclinable; *e. g.*, ॐॐॐॐ, ॐॐॐॐ; ॐॐॐॐ, ॐॐॐॐ, ॐॐॐॐ, ॐॐॐॐ

² Generally forms agentive nouns.

³ It forms (1) material nouns; as, ॐॐॐॐ the hand, ॐॐॐॐ a fountain; (2) agentive nouns (orig., ॐॐॐॐ); as, ॐॐॐॐ, ॐॐॐॐ, ॐॐॐॐ; (3) passive past participles; as, ॐॐॐॐ wished, ॐॐॐॐ done.

⁴ Mostly forms agentive mas. substantives; as, ॐॐॐॐ, ॐॐॐॐ, &c. Exception.—ॐॐॐॐ (fem.) a mother. Comp. Sans. ॐ in ॐॐॐ, ॐॐॐ. Exception.—ॐॐॐ (fem.) a mother.

⁵ Forms abstract feminine nouns; *e. g.*, ॐॐॐॐ/ॐॐॐ, immortality.

Primary Suffixes.

Examples.

¹ າ	ຳພາຳ
ຳ	ຳປາ
² າ	ຳປາປາ
າ	າຳ
² າ	າຳຳ
າ	າຳຳ
³ າ	າຳຳ
⁴ າ	າຳຳ (mas.)
³ າ	າຳຳ
າ	າຳ

¹ Forms, with a few exceptions, a large number of feminine substantives, which denote the action or state expressed by the root; *e. g.*, າຳປາ, າຳພາ, າຳຳ. Exceptions.—າຳປາ, າຳພາ, າຳພາ (mas.). Comp. Sans. ति in स्तुति, आकृति.

² າ, າ—Mark that າ is the same as າ, າ, when preceded by າ or າ is not changed to າ, though followed by າ, the aspirating letter (*see* p. 23). It mostly forms neuter substantives, which generally denote the instrument or means by which the action expressed by the root is accomplished; *e. g.*, າຳພາ, າຳພາ, າຳຳ, າຳຳຳ, &c. In some instances, it forms masculine and feminine nouns; *e. g.*, າຳປາ, າຳຳ (mas.); າຳປາ, າຳພາ, າຳຳ (fem.). Comp. Sans. ຳ in ຳ, ຳ (neut.).

³ In most cases a soft form of າ.

⁴ A soft form of າ (denoting the agent); sometimes, though rarely, າ is used; *e. g.*, າຳ (fem.) a daughter.

Primary Suffixes.	Examples.
¹ ʾṣ	ʾṣṣ
ʾ	ʾṣṣ
ʾ	ʾṣṣ
ṣ	ṣṣ
¹ ʾṣ	ʾṣṣ
ṣ	ṣṣ
² ʾṣ	ʾṣṣ
ʾṣ	ʾṣṣ
ʾṣ	ʾṣṣ
ʾṣ	ʾṣṣ
³ ʾṣ	ʾṣṣ
⁴ ʾṣ	ʾṣṣ
ʾṣ	ʾṣṣ

¹ Generally forms neuter substantives; as, ʾṣṣ, ʾṣṣ, ʾṣṣ, &c. Comp. the Lat. and Sans. suffixes *us*, *men* and *man*; e. g., *opus*, *exūmen* (L.), जन्मन्, (neut.)

² Forms verbal adjectives. It mostly gunates the radical vowel; as, ʾṣṣ, ʾṣṣ, ʾṣṣ, &c. Comp. Sans. च in लच्य (rt. लू to cut).

³ Generally forms adjectives; as, ʾṣṣ, ʾṣṣ, ʾṣṣ, ʾṣṣ, ʾṣṣ, &c.

⁴ Forms neuter substantives, which are indeclinable; as, ʾṣṣ, ʾṣṣ, ʾṣṣ, &c.

71. List of Ordinary Secondary (or तद्धित) Suffixes.

Secondary Suffixes.

Examples.

¹ -	मन्त्रद्वयम्
² -	मन्त्रद्वयम्
³ -	मन्त्रद्वयम्
⁴ -	मन्त्रद्वयम्
² -	मन्त्रद्वयम्
⁵ -	मन्त्रद्वयम्

¹ Mostly forms adjectives and patronymics; sometimes, substantives; e. g., मन्त्रद्वयम् (fr. मन्त्र), pertaining to the tribe; similarly, मन्त्रद्वयम्, मन्त्रद्वयम्, मन्त्रद्वयम्, &c. Patronym.—मन्त्रद्वयम् (fr. मन्त्र), मन्त्रद्वयम् (fr. मन्त्र). Subs.—मन्त्रद्वयम् (fr. मन्त्र); मन्त्रद्वयम् (fr. मन्त्र), &c.

² मन्त्र and मन्त्र form possessive adjectives, corresponding to Per. مَنِ (in مَنِ, مَنِ) and Sax. en (in wooden, silken); e. g., मन्त्रद्वयम्, मन्त्रद्वयम्, मन्त्रद्वयम्, मन्त्रद्वयम्.

³ Mostly forms patronymics; as, मन्त्रद्वयम् (fr. मन्त्र), मन्त्रद्वयम् (fr. मन्त्र).

⁴ Forms, besides substantives and adjectives, patronymics; as, मन्त्रद्वयम् (fr. मन्त्र); मन्त्रद्वयम् (fr. मन्त्र).

⁵ A feminine suffix mostly subjoined to consonantal bases which admit of a feminine; e. g., मन्त्रा, मन्त्रा, मन्त्रा, मन्त्रा, मन्त्रा (fr. मन्त्र).

*Secondary Suffixes.**Examples.*

¹ - وس	موس داس دوس
² - م	موس داس دوس م
² - اس	موس داس داس
³ - ك	موس داس داس ك
⁴ - ن	موس داس داس ن
⁵ - ه	موس داس داس ه
- م	موس داس داس م
⁶ - م	موس داس داس م

¹ Changed to **وس** in the feminine ; as, **موس داس داس**, **موس داس داس**, **موس داس داس**.

² Mostly forms abstract mas. and fem. substantives. When affixed to the pres. partic. act., it changes the final **م** to **م**; e.g., **موس داس داس** (orig., **موس + م**); **موس داس داس** (orig., **موس + م**); **موس داس داس** (orig., **موس + م**); **موس داس داس** (orig., **موس + م**); **موس داس داس** (orig., **موس + م**).

³ Forms neuter substantives which denote the action or state expressed by the noun to which **ك** is added; as, **موس داس داس ك**, **موس داس داس ك**, &c.

⁴ Forms, besides substantives and adjectives, patronymics; as, **موس داس داس** (fr. **موس داس داس**); **موس داس داس** (fr. **موس داس داس**), &c.

⁵ As, **موس داس داس**, **موس داس داس** (Geld.), **موس داس داس**.

⁶ Forms possessive adjectives; as, **موس داس داس**, **موس داس داس**.

*Secondary Suffixes.**Examples.*

¹ دند	وسندند
² دندند	وسندندند
ند	سندند
³ دند	سندند
⁴ دندند	سندندند
⁵ دند	سندند

¹ Forms (1) adjectives, meaning 'pertaining or similar to' the noun to which it is affixed; as, دندند, سندند, سندندند, &c.; (2) patronymics; as, دندندند; (3) sometimes, substantives; e. g., دندند, دندند. It generally rejects the final د; as, دندندند (fr. دندند). In several instances, the radical د is lengthened; as, دندندند (fr. دندند); دندندند (fr. دندند, دندند). Sometimes, though rarely, the final د is retained; e. g., دندندند (Visp. 12, 5), also دندندند; دندندند (Yt. 14, 31), also دندندند Comp. Sans. व in वीर्य (fr. वीर); देव्य (fr. देव); गव्य (fr. गोर).

² Forms patronymics; as, دندندندند (from دندندند).

³ An adjectival suffix; e. g., دندندند, دندند, &c.

⁴ Forms possessive adjectives; as, دندندند, دندندند.

⁵ Generally forms possessive adjectives; e. g., دندندند, دندندند.

Compound Nominal Bases.

72. Primary and secondary nominal bases, participles, roots, numerals, reflexive pronouns and particles may be compounded with primary and secondary nominal bases, participles and roots; and the compound bases formed in this manner have the power to express various relations, that exist between the objects or ideas denoted by their different members. These relations would have had to be expressed by two or more inflected words or by subordinate sentences, if the composition had not taken place;

e. g., **प्रादेशिक-पञ्च** lord of the country (= **पञ्च-प्रादेशिक**); **सिंहासना-धारी** having a steel helmet (= **सिंहासन-धारी**); **पञ्च-प्रादेशिक-पञ्च**.

पञ्च-प्रादेशिक beast and man (**पञ्च-प्रादेशिक** in the nominative case; **पञ्च-प्रादेशिक** in the accusative case).

73. Nominal bases ending in vowels, except **अ** and **इ**, when employed as first members, or when they form any but the last member of a compound, take in general no case-terminations, but retain their crude forms unchanged, either a point (.) or a hyphen (-) being placed at the end of each word except the last; *e. g.*, **पञ्च-प्रादेशिक**, **सिंहासना-धारी**, **पञ्च-प्रादेशिक-पञ्च**, **पञ्च-प्रादेशिक-पञ्च**, **पञ्च-प्रादेशिक-पञ्च**, **पञ्च-प्रादेशिक-पञ्च**, **पञ्च-प्रादेशिक-पञ्च**, **पञ्च-प्रादेशिक-पञ्च**, &c. In several instances, final vowels of preceding members of compounds combine with the initial letters of succeeding members according to the rules of *sandhi*; *e. g.*, **पञ्च-प्रादेशिक** (orig., **पञ्च-प्रादेशिक**); **पञ्च-प्रादेशिक** (orig., **पञ्च-प्रादेशिक**); **पञ्च-प्रादेशिक** (orig., **पञ्च-प्रादेशिक**); **पञ्च-प्रादेशिक** (orig., **पञ्च-प्रादेशिक**).

¹ This portion of compound nominal bases, from p. 52 to p. 55, is, with some slight variation, taken from Dr. Kielhorn's Sanskrit Grammar, 3rd Ed.

-မ္မာ-မ္မာ. acc. (orig., -မ္မာ+မ္မာ); မ္မာ-မ္မာ acc. (orig., မ္မာ+မ္မာ) မ္မာ-မ္မာ nom. (orig., မ္မာ-မ္မာ); မ္မာ-မ္မာ loc. (orig., မ္မာ+မ္မာ); မ္မာ-မ္မာ nom. (orig., +မ္မာ မ္မာ)

76. Feminine adjectives, that qualify a following member in the same compound, generally assume their masculine base ; e. g., မ္မာ-မ္မာ, မ္မာ-မ္မာ, မ္မာ-မ္မာ.

77. When မ္မာ (a bull) becomes the first member of a compound, it is, in several instances, changed to မ္မာ; but if followed by a word beginning with », it is shortened to မ္မာ; e. g., မ္မာ-မ္မာ, မ္မာ-မ္မာ, မ္မာ-မ္မာ; but မ္မာ-မ္မာ (orig., မ္မာ-မ္မာ+မ္မာ).

In some cases မ္မာ remains unchanged; e. g., မ္မာ-မ္မာ, မ္မာ-မ္မာ, &c.

78. Nouns employed as last members of compounds generally retain their bases unchanged; as, မ္မာ-မ္မာ, မ္မာ-မ္မာ, မ္မာ-မ္မာ, &c. But when a feminine noun ending in မ္မာ, မ္မာ or မ္မာ forms the last member of a determinative (တရား) compound, in which the first member governs the second member, or of a relative (ဘုရား) compound, its final vowel is shortened; as, မ္မာ-မ္မာ (orig., မ္မာ) not singing the Gāthās; မ္မာ-မ္မာ (orig., မ္မာ) a man of ill-intent; မ္မာ-မ္မာ (orig., မ္မာ) a sharp or flashing poniard; မ္မာ-မ္မာ (orig., မ္မာ) dry dust.

79. All compound nominal bases may be divided into four classes, viz.,

1. Determinative (or तत्पुरुष) Compounds.
2. Attributive (or बहुव्रीहि) Compounds.
3. Copulative (or द्वन्द्व) Compounds.
4. Adverbial (or अव्ययीभाव) Compounds.

80. "A **Tatpurusha** (तत्पुरुष) compound may, in general, be described as a compound, which denotes that which is expressed by its second member, determined or qualified by what is expressed by its first member. When the first member of a **Tatpurusha** stands in apposition to the second, so that, if the compound were dissolved, it would have to be expressed by a substantive or adjective agreeing in case with the second member, the **Tatpurusha**-compound is called a **Karmadhâraya**. Again, a **Karmadhâraya**-compound, the first member of which is a cardinal number, is called a **Dvigu**-compound. It will appear, then, that a **Tatpurusha**-compound, to which neither the term **Karmadhâraya** nor the term **Dvigu** is applicable, must, in general, be a compound, the first member of which, if the compound were dissolved, would be governed by the second member, and would have to be expressed by a word in an oblique case.*" Examples:—

Tatpurusha only :—गृहपति-इति the master of the house, (orig., गृहपति-इति).

Karmadhâraya :—अमृत-इति a long life.

Dvigu :—दश-सप्त ten paces; नव-सप्त nine furrows; अष्ट-विंशति eight characteristics.

81. "Tatpurusha-compounds in general may be called Determinative compounds; those Tatpurusha-compounds which are neither **Karmadhâraya** nor **Dvigu**, **Dependent Determinative** compounds. **Karmadhâraya**-compounds may be called **Appositional Determinative** compounds, and **Dvigu**-compounds, **Numeral Determinative** compounds.*"

Observation.—A numeral determinative (द्विगु) compound may also be used as the attribute of a substantive, and may, consequently, become an attributive (बहुव्रीहि) compound; e. g., नव-सप्त nine feet (num. determ. comp.); अष्ट-विंशति of

* Vide Dr. Kielhorn's Sanskrit Grammar, 3rd Ed.

An adjective + a past participle; *e. g.*, **—** **—** **—** rightly spoken.

An adjective + a numeral; *e. g.*, **—** **—** **—** many hundreds. [good actions.

An adjective + a root; *e. g.*, **—** **—** **—** doing

A present participle + a substantive; *e. g.*, **—** **—** **—** making the trees grow up. [flame.

An adverb + a substantive; *e. g.*, **—** **—** **—** ever in

A reflexive pronoun + a substantive; *e. g.*, **—** **—** **—** one's own carpet.

An interrogative pronoun + a substantive; *e. g.*, **—** **—** **—** what a woman (lit.), *i.e.*, a bad woman. Compare Sans. **—** a bad man. [the only-created.

A numeral + a past participle; *e. g.*, **—** **—** **—**

A prefix + a substantive; *e. g.*, **—** **—** **—** the evil eye.

A prefix + a past participle; *e. g.*, **—** **—** **—** well-protected.

Observation.—In some Karmadhâraya compounds the qualifying member takes the second place; *e. g.*, **—** **—** **—** the shining sky (lit.) ; name of a person. (Compare **—** **—** **—** Vend. 19, 35); **—** **—** **—**. Comp. Sans. **—** a tiger-like man.

83. “An attributive (**बहुव्रीहि**) compound is one which denotes something else than what is expressed by its members. It generally attributes that which is expressed by its second member, determined or qualified by what is denoted by its first member, to something denoted by neither of its members. When dissolved, it must be expressed by more than two inflected words, *viz.*, by the two words which are its members, generally standing both in the nominative case, and by a relative or demonstrative pronoun in any case except the nominative. A Bahuvrîhi-compound has

the nature of an adjective and assumes the gender of the word which expresses that of which the Bahuvrīhi-compound forms an attributive."¹ Examples.

सृष्टि-सम-सृष्टि creatures or things which have the seed of sanctity ; सज्ज-सज्ज one who has weapons of steel ; वाय-वाय (demons who ran) in human shape.

Note.—Compare the Persian compounds *ماه روی*, *پیلتن*, *بُزدل* Attributive (वृद्धि) compounds consist of—

Two substantives ; *e. g.*, *सदृश-सदृश* the offspring (or born) of darkness. [having yellow ears.

An adjective + a substantive ; *e. g.*, *सदृश-सदृश*

Note.—Compare the Persian compounds *تنگ دست*, *پاک دامن*, *گران بها*, *تیز گام*, &c.

A substantive + an adjective ; *e. g.*, *सदृश-सदृश* [self-shod. desirous of purity.

A reflexive pronoun + a substantive ; *e. g.*, *सदृश-सदृश*

A numeral + a substantive ; *e. g.*, *सदृश-सदृश* having nine knots. [shapen.

A preposition + a substantive ; *e. g.*, *सदृश-सदृश* well-

A prefix + a substantive ; *e. g.*, *सदृश-सदृश* well-armed ; *सदृश-सदृश* sleepless.

A present participle + a substantive ; *e. g.*, *सदृश-सदृश* with snorting horses.

A past participle + a substantive ; *e. g.*, *सदृश-सदृश* with the banners uplifted.

84. A Copulative (वृद्धि) compound is one which consists of two nouns, the second member of which takes the dual form, while its first member, as in all compounds, retains the crude base. If the compound were dissolved, its members would have to be expressed

¹ Dr. Kielhorn's Sanskrit Grammar, 3rd Edition, pp. 250-251.

88. An adverbial (अव्ययीभाव) compound consists of two members, the first of which is a preposition or an adverb, and the second a noun, mostly, in the accusative case. If the compound, which is indeclinable, be dissolved, the first member would govern the second. Examples.—**देशेभ्यः पर्यन्तं** round the country ; **पुत्रस्य सह** with child ; **ज्ञानेन** knowingly.

89. Compounds may be compounded again with other simple or compound words ; e. g., **अथर्ववेद-सामवेद-यजुर्वेद-संहिता-संग्रहः** ; **अथर्ववेद-सामवेद-यजुर्वेद-संहिता-संग्रह-संग्रहः**.

In Avesta, most compounds are of two words ; of three, there are a few, but of four, a fewer still.

Chapter III.

Declension of Nouns Substantive and Adjective.

90. The declension of adjectives does not, in general, differ from that of substantives. Nouns substantive and adjective have three genders, viz., masculine, feminine and neuter. Adjectives assume the gender of the substantives which they qualify. Declension consists in the addition to the nominal base of certain terminations, which denote the various cases in the different numbers.

Note.—A few substantives are indeclinable ; as, **अथर्ववेदः**, **संहिता**, **संग्रहः**, &c.

91. Nouns substantive and adjective have three numbers, viz., singular, dual and plural.

There are eight cases in each number, viz., Nominative (Nom.), Accusative (Acc.), Instrumental (Instr.), signifying 'by, with, by means of' ; Dative (Dat.), 'to, for' ; Ablative (Abl.), 'away from, from' ; Genitive (Gen.), 'of' ; Locative (Loc.), 'in, into, at, towards' ; Vocative (Voc.), in which a person or thing is addressed.

92. Table of Case-Terminations added to nominal bases.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	¹ ଅ , ¹ ଓ | : (i.e., ଷ)	² ଌ ଐ	ଅ: (i.e., ଅତ୍) ଌ ³
Acc.	ଌ , ⁴ ଐ ଅସ୍	² ଌ ଐ	ଅ: (i.e., ଅସ୍) ଌ ³

¹ After bases ending in **ଌ** or **ଌ**, **ଌ** is added as the termination of the nom. sing.; in all the remaining bases, **ଓ** is used; e. g., **ଓ**ନାମ, **ଓ**ନାମ, **ଓ**ନାମ, **ଓ**ନାମ, &c.

² Sometimes, in nominal bases ending in **ଌ** and **ଌ**, **ଌ** is substituted for **ଌ**; as, **ଌ**ନାମ, **ଌ**ନାମ, **ଌ**ନାମ, &c. Bases ending in **ଌ** and **ଌ** form their nominative and accusative dual either by retaining or lengthening their final without adding any termination; as, **ଌ**ନାମ, **ଌ**ନାମ, **ଌ**ନାମ, **ଌ**ନାମ, &c. **ଌ**ନାମ, **ଌ**ନାମ (two fingers).

³ The original case-termination is **ଌ** or **ଌ**, which is rare; as, **ଌ**ନାମ, **ଌ**ନାମ (= **ଌ**ନାମ + **ଌ**ନାମ); similarly, **ଌ**ନାମ, **ଌ**ନାମ, **ଌ**ନାମ, &c. **ଌ** in its shortened forms became **ଌ**, **ଌ**, **ଌ**, which are commonly met with; as, **ଌ**ନାମ (= **ଌ**ନାମ + **ଌ**ନାମ), **ଌ**ନାମ (= **ଌ**ନାମ + **ଌ**ନାମ), **ଌ**ନାମ (= **ଌ**ନାମ + **ଌ**ନାମ), &c. In the Gāthā dialect we sometimes meet with **ଌ**ନାମ, **ଌ**ନାମ, **ଌ**ନାମ, instead of **ଌ**ନାମ, **ଌ**ନାମ or **ଌ**ନାମ; as, **ଌ**ନାମ, **ଌ**ନାମ, **ଌ**ନାମ.

⁴ Vowel bases add **ଌ**, and consonantal bases, **ଌ**; as, **ଌ**ନାମ (= **ଌ**ନାମ), **ଌ**ନାମ (**ଌ**ନାମ), &c.

Instr.	𐤀	𐤀	𐤀𐤁𐤍	𐤀𐤁𐤍	𐤀𐤁𐤍	𐤀𐤁𐤍 (i.e., 𐤀𐤁𐤍)
Dat.	𐤁	𐤁	𐤁𐤁𐤍	𐤁𐤁𐤍	𐤁𐤁𐤍	𐤁𐤁𐤍 (i.e., 𐤁𐤁𐤍)
Abl.	𐤂	𐤂	𐤂𐤁𐤍	𐤂𐤁𐤍	𐤂𐤁𐤍	𐤂𐤁𐤍 (i.e., 𐤂𐤁𐤍)
Gen.	𐤃	𐤃	𐤃𐤁𐤍	𐤃𐤁𐤍	𐤃𐤁𐤍	𐤃𐤁𐤍 (i.e., 𐤃𐤁𐤍)
Loc.	𐤄	𐤄	𐤄𐤁𐤍	𐤄𐤁𐤍	𐤄𐤁𐤍	𐤄𐤁𐤍 (i.e., 𐤄𐤁𐤍)
Voc. crude form ⁶ , or same as nom. sing.	} same as nom. dual, same as nom. plu. ⁷					

¹ In some cases, 𐤁, 𐤂 or 𐤃 is substituted for 𐤄; e. g., 𐤁𐤁𐤍, 𐤂𐤁𐤍, 𐤃𐤁𐤍.

² Nominal bases ending in vowels sometimes take the termination 𐤁 or 𐤂; as, 𐤁𐤁𐤍 instr. dual; 𐤁𐤁𐤍 dat. dual; 𐤁𐤁𐤍 abl. dual; 𐤁𐤁𐤍 (an eye-brow) forms its dat. dual 𐤁𐤁𐤍. Compare Sanskrit 𐤁𐤁𐤍 (in 𐤁𐤁𐤍, 𐤁𐤁𐤍, &c.).

³ Occasionally, 𐤁 is changed to 𐤁 or 𐤁; as, 𐤁𐤁𐤍, 𐤁𐤁𐤍, 𐤁𐤁𐤍.

⁴ Sometimes, though seldom, 𐤁; as, 𐤁𐤁𐤍, 𐤁𐤁𐤍.

⁵ 𐤁 or 𐤁 is used after 𐤁, 𐤂 and 𐤃; in all other cases it is changed to 𐤁 or 𐤁; as, 𐤁𐤁𐤍, 𐤁𐤁𐤍, 𐤁𐤁𐤍, but, 𐤁𐤁𐤍, 𐤁𐤁𐤍, 𐤁𐤁𐤍, 𐤁𐤁𐤍.

⁶ Some feminine nouns ending in 𐤁 or 𐤂 form their voc. sing. in 𐤁; as, 𐤁𐤁𐤍 (fr. 𐤁𐤁𐤍), 𐤁𐤁𐤍 (fr. 𐤁𐤁𐤍). A few nouns ending in consonants have their voc. sing. same as the nom. sing.; as, 𐤁𐤁𐤍 (fr. 𐤁𐤁𐤍), 𐤁𐤁𐤍 (fr. 𐤁𐤁𐤍); 𐤁𐤁𐤍, 𐤁𐤁𐤍-𐤁𐤁𐤍, &c.

and ົ, respectively, instead of ັ. These (*viz.*, ຶ and ົ), being coalesced with the preceding vowel, become ຶ and ົ. In some cases, the acc. plu. ends in ັ or ັ. The crude base itself is often used for the nom. and acc. plu. The instr. plu. substitutes ັ for ັ. The terminations ັ, ຶ and ົ (ັ) insert ັ before them. The gen. plu. substitutes, in most cases, ັ for ັ.

☞ It should be remembered that crude nominal bases ending in ັ are either masculine or neuter, except those ending in the secondary suffix ັ; *e. g.*, ັ, ັ, ັ, ັ, &c. These are either masculine or feminine.

CAUTION.—When final letters of nominal crude bases come in contact with initial letters of case-terminations, the rules of euphonic changes (*sandhi*) must be observed.

95. ັ (a son)—MASCULINE.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	ັ	ັ	{ ຶ ັ
Acc.	ັ	ັ	{ ຶ ັ
Instr.	ັ	ັ	ັ

¹ Compare ຶ with Vedic असत्; *e. g.*, वेदासत् = ຶ

² Compare Vedic ऐत्; *e. g.*, नद्यैत् (from नदी a river).

³ But when followed by the enclitic particle ັ or ັ, ັ, ັ.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Dat.	𐬨𐬀𐬭𐬀𐬵𐬀	𐬨𐬀𐬭𐬀𐬵𐬀𐬨𐬀𐬭𐬀𐬵𐬀	𐬨𐬀𐬭𐬀𐬵𐬀𐬨𐬀𐬭𐬀𐬵𐬀𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀
Abl.	𐬨𐬀𐬭𐬀𐬵𐬀	𐬨𐬀𐬭𐬀𐬵𐬀𐬨𐬀𐬭𐬀𐬵𐬀	𐬨𐬀𐬭𐬀𐬵𐬀𐬨𐬀𐬭𐬀𐬵𐬀𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀
Gen.	𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀	𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀	𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀
Loc.	𐬨𐬀𐬭𐬀𐬵𐬀 ¹	𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀	𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀
Voc.	𐬨𐬀𐬭𐬀𐬵𐬀	𐬨𐬀𐬭𐬀𐬵𐬀	{ 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀

96. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing.—𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀, &c.

Nom. and Acc. Dual.—𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (Gâthaic) two hosts. It should be noted that Avestaic words, except monosyllabics (such as 𐬨𐬀, 𐬨𐬀, 𐬨𐬀𐬀), never end in the long vowels 𐬀-𐬀-𐬀; on the contrary, the final vowels, in the Gâthâ dialect, are invariably long.

N. m. Plu.—𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (base 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀), 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀; 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (base 𐬨𐬀𐬀). Mark 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 Yt. 8, 48.

¹ But when followed by the enclitic particle 𐬨𐬀 or 𐬨𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀, 𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀

Acc. Sing.—**ငေ** **ငေ**, **ငေ**, &c. Besides the final **င** changing its preceding **မ** to **ဒ**, **င** (Gâth.), the accusative singular of nominal bases ending in **မ** also terminates in **င**, **ငေ**, **ေ**, **ေ**, **ေ**, **ေ**, **ေ**; *e. g.*, **ငေ** (**=င + မ**); **ငေ** (**=င + မ**); **ငေ**, also **ငေ** (**=င + မ**); **ငေ**, also **ငေ** (**=င + မ**); similarly, **ငေ**, also **ငေ** (**=င + မ**); similarly, **ငေ**, also **ငေ** Geld. Yt. 15, 31; **ငေ** (**=င + မ**); also, **ငေ** Geld. Yt. 8, 28; **ငေ** (**=င + မ**); **ငေ** (**=င + မ**); **ငေ** (**=င + မ**); **ငေ** (**=င + မ**); **ငေ** (**=င + မ**). For particulars, see pp. 28-30.

[illegible]

Mark **ܡܪܝܢܐ (ܡܪܝܢܐ)** acc. plu. Yaç. 12, 1.

• Instr. Sing.—**പ്രസംസിക്കേ, പ്രസംസിക്ക, പ്രസംസിക്ക, പ്രസംസിക്ക**

Instr. Du.—אשר, אשר, אשר

मद , मदप्रमत्तमद , मदप्रमत्तमदमद , मदप्रमत्तमद
(also मदप्रमत्तमद Geld. Yt. 16, 7).

Instr. Plu.— मदमदमद , मदमदमदमद , मदमदमदमद , (base
 मदमद an ear); मदमदमदमदमदमदमदमद with (their)
efficacious doctrines. Mark मदप्रमत्तमदमदमद . *Nota.*—Some
Vedic nouns in अ have एभिस् instead of ऐस् (Benfey).

Dat. Sing.— मदमदमद , मदमदमद , मदमदमद , मदमदमदमद ,
 मदमदमदमद , मदमदमदमद , मदमदमदमदमद . Mark मदप्रमत्तमदमदमद
Visp. 15, 2.

Dat. Du.— मदप्रमत्तमदमदमद , मदप्रमत्तमद

Dat. Plu.— मदप्रमत्तमदमदमदमद , $\text{मदप्रमत्तमदमदमदमदमद}$, मदप्रमत्तमद
 मदप्रमत्तमद , मदप्रमत्तमदमदमद , मदप्रमत्तमदमदमद

Abl. Sing.— मदमदमद , मदमदमद , मदमदमद , मदमदमद , मदमदमद ,
 मदमदमदमद , मदमदमदमदमद , मदमदमदमदमद , मदमदमदमद ,
 मदमदमदमद , मदमदमदमद , मदमदमदमद , मदमदमदमद , मदमदमदमद ,
 मदमदमदमद , मदमदमदमद

Abl. Du.— मदप्रमत्तमदमदमद , मदप्रमत्तमदमदमद , मदप्रमत्तमद

Abl. Plu.— मदप्रमत्तमदमदमदमद , $\text{मदप्रमत्तमदमदमदमदमद}$, मदप्रमत्तमदमद

Gen. Sing.— मदप्रमत्तमदमदमदमद (fr. मदप्रमत्तमदमदमद), मदप्रमत्तमद
 मदप्रमत्तमद , मदप्रमत्तमद euphonically changes its preceding मद to मद ;
e. g., मदप्रमत्तमदमद , मदप्रमत्तमदमदमदमद , मदप्रमत्तमदमद , मदप्रमत्तमद ,
 मदप्रमत्तमद , &c. In the Gâthâ dialect, मदप्रमत्तमद or मदप्रमत्तमद is generally
substituted for मदप्रमत्तमद ; *e. g.*, मदप्रमत्तमदमदमद , मदप्रमत्तमदमदमदमद ,
 मदप्रमत्तमदमदमदमद , मदप्रमत्तमदमदमद , मदप्रमत्तमदमदमदमद ,
 मदप्रमत्तमदमदमद .

Voc. Sing.—**𐬨𐬀𐬎𐬌, 𐬨𐬀𐬎𐬌, 𐬨𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌 𐬨𐬀𐬎𐬌𐬀𐬎𐬌,**
𐬨𐬀𐬎𐬌, 𐬨𐬀𐬎𐬌𐬀𐬎𐬌; 𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌 Y. 71, 1 (fr. **𐬨𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌**
 compara. adj.); **𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌** (**𐬀𐬎𐬌𐬀𐬎𐬌 𐬀𐬎𐬌**) Y. 46, 19. (O
 Mazda, Thou) most wise !

Voc. Du.—**𐬨𐬀𐬎𐬌𐬀𐬎𐬌 𐬨𐬀𐬎𐬌𐬀𐬎𐬌** (Justi) Visp. 12, 5.

Voc. Plu.—**𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌, 𐬨𐬀𐬎𐬌𐬀𐬎𐬌, 𐬨𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌,**
𐬨𐬀𐬎𐬌𐬀𐬎𐬌 𐬨𐬀𐬎𐬌𐬀𐬎𐬌; 𐬨𐬀𐬎𐬌𐬀𐬎𐬌 𐬨𐬀𐬎𐬌𐬀𐬎𐬌; 𐬨𐬀𐬎𐬌𐬀𐬎𐬌

97. The feminine base of adjectives ending in **-p**, and of substantives in **-p**, which admit of a feminine, is most commonly formed by the addition of the feminine suffix **-m** to the masculine base ; e. g., **𐬀𐬎𐬌𐬀𐬎𐬌** (mas.) dear ; fem., **𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌** ; **𐬀𐬎𐬌𐬀𐬎𐬌** (mas.) a grandfather ; fem., **𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌** ; **𐬀𐬎𐬌𐬀𐬎𐬌** (mas.) an uncle ; fem., **𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌** ; **𐬀𐬎𐬌𐬀𐬎𐬌** (mas. or neut.) beautiful ; fem., **𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌** ; **𐬀𐬎𐬌𐬀𐬎𐬌** (mas. or neut.) strong ; fem., **𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌**, &c. But in several instances, the feminine base is formed by substituting the feminine suffix **-m** for the final **-p** ; e. g., **𐬀𐬎𐬌𐬀𐬎𐬌** (mas.) a Dev ; fem., **𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌** ; **𐬀𐬎𐬌𐬀𐬎𐬌** (mas. or neut.) first ; fem., **𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌**

98. Bases ending in the Secondary Suffix -p—Masculine and Feminine.

These are mostly abstract substantives ; their inflected forms as found in Avesta are given below :—

Nom. Sing.—**𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌** (Geld. note) Visp. 12, 1. **-𐬀𐬎𐬌𐬀𐬎𐬌**

Acc. Sing.—**𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌** (fem.) ; **𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌** (mas.).

Instr. Sing.—**𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌, 𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌, 𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌,**
𐬀𐬎𐬌𐬀𐬎𐬌, 𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌, 𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌

Dat. Sing.—**𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌**

Gen. Sing.—**𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌**

Nom. Du.—**မလ္လာယု** (fem.) two mountains.

Gen. Plu.—**မလ္လာယုမ္မ**

Loc. Plu.—**မလ္လာယုတေ**

99. Bases ending in - Neuter.

Note.—The declension of the masculine and neuter nouns of the same base differs in the nominative and accusative only¹; while all the other cases are alike.

REMARKS.—The neuters ending in - affix **မ** in the nom. and acc. sing. To the nom. and acc. dual and plural, no case-termination is affixed, only the crude form being used. The remaining cases are like those of the mas. of the same base.

မဟု (truthfulness)—Neuter.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	မဟု	မဟု	မဟု
Acc.	မဟု	မဟု	မဟု

☞ The rest of the cases follow the analogy of **မလ္လာယု** (mas.).

100. Other inflected forms of the same base :—

Nom. and Acc. Sing.—**မဟု**, **မဟု**, **မဟု**, **မဟု**,
မဟု, **မဟု**, **မဟု**, **မဟု** (Gâth.), **မဟု**,
မဟု, **မဟု**, **မဟု**, **မဟု**, **မဟု**, **မဟု**,
မဟု, **မဟု**, **မဟု**, **မဟု**, **မဟု**, **မဟု**,
မဟု (fr. **မဟု**), **မဟု**, **မဟု**, **မဟု** (fr. **မဟု**)

Nom. and Acc. Du.—**မဟု**, **မဟု**
 Wester., **မဟု** Geld. Yt. 19, 32.

Nom. and Acc. Plu.—**မဟု**, **မဟု**, **မဟု**.

¹ The same rule holds good in Sanskrit and Latin; as, Sans. मनस्, गतम्; Lat. Regum, Opus (nom. and acc. sing.).

101. Bases ending in — Feminine.

Note.—Crude bases ending in — are, in most cases, feminine.

REMARKS.—In the nom. and voc. sing., the final — is changed to —, sometimes, to —, and no termination is added. In the instr., dat., abl. and gen. sing., the final — is shortened, and — is inserted before the case-termination. The loc. sing. is formed either by shortening or dropping the final vowel and substituting — for the termination. Before the termination of the gen. plu., the final of the base is shortened, and — is substituted, in most cases, for —. The nom. and acc. du. optionally take — for —.

102. — (an instrument)—Feminine.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	$\left. \begin{array}{l} \text{—} \end{array} \right\}$	$\left. \begin{array}{l} \text{—} \end{array} \right\}$	$\left. \begin{array}{l} \text{—} \end{array} \right\}$
Acc.	$\left\{ \begin{array}{l} \text{—} \\ \text{—} \end{array} \right.$	$\left\{ \begin{array}{l} \text{—} \\ \text{—} \end{array} \right.$	$\left\{ \begin{array}{l} \text{—} \\ \text{—} \end{array} \right.$
Instr.	—	—	—
Dat.	—	—	—
Abl.	—	—	—
Gen.	—	.....	—
Loc.	$\left. \begin{array}{l} \text{—} \\ \text{—} \end{array} \right\}$	.....	—
Voc.	$\left. \begin{array}{l} \text{—} \\ \text{—} \end{array} \right\}$	—	$\left. \begin{array}{l} \text{—} \\ \text{—} \end{array} \right\}$

103. Other inflected forms, both regular and irregular, of the same base :—

Nom. Sing.—**နာမိ, နာမိနီ, နာမိနီ, နာမိနီ, နာမိနီ,**
(Geld. **နာမိနီ** Yt. 16, 3); **နာမိနီ, နာမိနီ, နာမိနီ** (fr.
နာမိနီ), **နာမိနီ, နာမိနီ** (from **နာမိနီ**), **နာမိနီ,**
နာမိနီ Yt. 13, 99.

Nom. Du.—**နာမိနီ, နာမိ, နာမိနီ**

Nom. and Acc. Plu.—**နာမိနီ, နာမိ, နာမိနီ,**
နာမိ (also, **နာမိ** Geld. Gâh. 4, 9.), &c. **န** is a phonetic
change of **န** at the end of words; **န** always takes a redun-
dant **န** after it, when followed by the enclitic particle **န**
or **န**; e. g., **နာမိနီ, နာမိနီ, နာမိနီ,**
နာမိနီ (Geld. Gâh. 4, 10). Mark **နာမိနီ** Wester.,
နာမိနီ Geld. (Yt. 17, 10.) sweethearts.

Acc. Sing. **နာမိ, နာမိနီ, နာမိနီ, နာမိနီ, နာမိ,**
နာမိ, နာမိနီ, နာမိနီ Yt. 12, 17; **နာမိ**

Acc. Du.—**နာမိနီ, နာမိနီ, နာမိနီ,**
နာမိနီ, နာမိနီ, နာမိနီ

Instr. Sing.—**နာမိ, နာမိ, နာမိ, နာမိ,**
နာမိ, နာမိ. Sometimes, **န** is not inserted; as,
နာမိ, နာမိ. (also, **နာမိ**). **နာမိ, နာမိ, နာမိ**
Geld. Yaç. 11, 18. (Nota.—Some Vedic feminines in **န** also do
not insert **န**; as, **နာမိ** instead of **နာမိ**—Benfey).

Instr. Du.—**နာမိ, နာမိ**

Instr. Plu.—**နာမိ**

Dat. Sing.—သောသတကမ္မဇ; သောသတကမ္မဇ Geld. Y. 9, 4. 7.
9. 12; သောသဝေဇဗ္ဗမ္မဇ, သောသဝေဇဗ္ဗမ္မဇ; သောသဝေဇဗ္ဗမ္မဇ Geld. Yt.
4, 3 (for သောသဝေဇဗ္ဗမ္မဇ); သောသဝေဇဗ္ဗမ္မဇ

Dat. Du.—သောသတကမ္မဇ.

Dat. Plu.—သောသတကမ္မဇ, သောသတကမ္မဇ, သောသတကမ္မဇ. Some-
times, သော is substituted for သော; as, သောသတကမ္မဇ

Abl. Sing.—သောသတကမ္မဇ, (fr. သောသတ Aurora) - သောသတကမ္မဇ,
သောသတကမ္မဇ (also, သောသတကမ္မဇ), သောသတကမ္မဇ, သောသတကမ္မဇ,
သောသတကမ္မဇ

Abl. Plu.—သောသတကမ္မဇ, သောသတကမ္မဇ, သောသတကမ္မဇ,
သောသတကမ္မဇ, သောသတကမ္မဇ, သောသတကမ္မဇ

Gen. Sing.—သောသတကမ္မဇ, သောသတကမ္မဇ, သောသတကမ္မဇ (fr.
သောသတကမ္မဇ; fem. of သောသတကမ္မဇ); သောသတကမ္မဇ, သောသတကမ္မဇ
Geld.; သောသတကမ္မဇ, သောသတကမ္မဇ, (for သောသတကမ္မဇ
သောသတကမ္မဇ), သောသတကမ္မဇ (for သောသတကမ္မဇ) Y. 43,
13; သောသတကမ္မဇ, သောသတကမ္မဇ; သောသတကမ္မဇ, also,
သောသတကမ္မဇ Geld. Yaç. 9, 18.

Gen. Plu.—သောသတကမ္မဇ, သောသတကမ္မဇ (from သောသတ); သောသတကမ္မဇ
(= သောသတ + သောသတ) Vend. 5, 24; သောသတကမ္မဇ, သောသတကမ္မဇ

Loc. Sing.—သောသတကမ္မဇ, သောသတကမ္မဇ, သောသတကမ္မဇ,
သောသတကမ္မဇ (fr. သောသတ); သောသတကမ္မဇ (Yt. 5, 73); သောသတကမ္မဇ
(Vend. 6, 29).

Loc. Plu.—သောသတကမ္မဇ, သောသတကမ္မဇ, သောသတကမ္မဇ, သောသတကမ္မဇ,
သောသတကမ္မဇ, သောသတကမ္မဇ, သောသတကမ္မဇ, သောသတကမ္မဇ,
သောသတကမ္မဇ

	<i>Singular.</i>	<i>Plural.</i>
Gen.	$\left. \begin{array}{l} \text{အသန့်} \\ \text{အသန့်အသန့်} \\ \text{အသန့်အသန့်} \end{array} \right\}$	အသန့်အသန့်
Loc.	အသန့်အသန့်	အသန့်အသန့်အသန့်
Voc.	$\left. \begin{array}{l} \text{အသန့်} \\ \text{အသန့်အသန့်} \end{array} \right\}$	အသန့်အသန့်အသန့်

106. Other inflected forms of the same base :—

Nom. Sing.—အသန့်အသန့်, အသန့်အသန့်, အသန့်အသန့်,
အသန့်အသန့်

Nom. Plu.—အသန့်အသန့်အသန့်

Acc. Sing.—အသန့်အသန့်, အသန့်အသန့်, အသန့်အသန့်

Acc. Plu.—အသန့်အသန့်အသန့်

Dat. Sing.—အသန့်အသန့်; also, အသန့်အသန့် Vend. 14, 9.

Dat. Plu.—အသန့်အသန့်, အသန့်အသန့်, အသန့်အသန့်

Gen. Sing.—အသန့်အသန့်

Gen. Plu.—အသန့်အသန့် (orig., အသန့် + အသန့်) Y. 61, 3.

Voc. Sing.—အသန့်အသန့်, အသန့်အသန့် Geld. Y. 8, 5;

Y. 52, 5; also အသန့်အသန့်, အသန့်အသန့်

Voc. Plu.—အသန့်အသန့် Y. 65, 12.

107. Bases ending in ' Masculine and Feminine :—

REMARKS.—The instr. sing. retains the crude form. In the dat. sing., the final of the base is gunated (i.e., changed to its *guna* equivalent) before the termination. The abl. and gen. sing.,

¹ As, အသန့်အသန့် အသန့်အသန့် (Y. 30, 9; Y. 31, 4).

after changing the final ' to ມ, substitute ຄ and ລ for ຊ and ມ, respectively. The loc. sing. forms are rare; the final ' is changed to ມ or ງ and no termination is affixed. In the voc. sing., the vowel of the base is, in most cases, changed to ມ. The nom. and acc. dual retain only the crude form. In the nom. and acc. plu., the final vowel is gunated before the termination. The acc. plu. is, in several cases, formed by affixing ລ instead of the termination. The gen. plu. mostly substitutes ຄ for ມ.

108. ມາດ (a mountain)—Masculine.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	ມາດ	ມາດ	ມາດ
Acc.	ມາດ	ມາດ	ມາດ ມາດ ມາດ
Instr.	ມາດ	ມາດ	ມາດ
Dat.	ມາດ ມາດ	ມາດ	ມາດ
Abl.	ມາດ	ມາດ	ມາດ
Gen.	ມາດ	.....	ມາດ
Loc.	ມາດ	.....	ມາດ
Voc.	ມາດ ມາດ	.....	ມາດ

109. Other inflected forms, both regular and irregular, of the same base :—

Nom. Sing.—ມາດ, ມາດ, ມາດ,
ມາດ, ມາດ Yt. 10, 78. ມາດ

Loc. Sing.—၂၁မာယာနိဗ္ဗာန် (from ၂၁မာယာနိဗ္ဗာန်); ၁၆ပျံ (Y.
62, 2 ; ၈၅မာယာနိဗ္ဗာန်...၁၆ပျံ...၄၀မာယာနိဗ္ဗာန်)

[illegible]

Voc. Plu.—ḥamamim

110. **فَرْوَار** (Farohar)—Feminine.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	ᲕᲗ᲏ᲛᲗ᲏Მ	ᲕᲗ᲏ᲛᲗ᲏ᲛᲗ᲏Მ
Acc.	ᲕᲗ᲏ᲛᲗ᲏Მ	{ ᲕᲗ᲏ᲛᲗ᲏ᲛᲗ᲏Მ ᲕᲗ᲏ᲛᲗ᲏ᲛᲗ᲏Მ
Instr.	ᲕᲗ᲏ᲛᲗ᲏Მ	ᲕᲗ᲏ᲛᲗ᲏ᲛᲗ᲏Მ
Dat.	ᲕᲗ᲏ᲛᲗ᲏Მ	ᲕᲗ᲏ᲛᲗ᲏ᲛᲗ᲏Მ
Abl.	ᲕᲗ᲏ᲛᲗ᲏Მ	ᲕᲗ᲏ᲛᲗ᲏ᲛᲗ᲏Მ
Gen.	ᲕᲗ᲏ᲛᲗ᲏Მ	{ ᲕᲗ᲏ᲛᲗ᲏ᲛᲗ᲏Მ ᲕᲗ᲏ᲛᲗ᲏ᲛᲗ᲏Მ
Loc.	.....	Yt. 2, 15.
Voc.	{ ᲕᲗ᲏ᲛᲗ᲏Მ ᲕᲗ᲏ᲛᲗ᲏Მ	ᲕᲗ᲏ᲛᲗ᲏ᲛᲗ᲏Მ

111. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing.—**ယုဉ္ဇေ**, **ယုဉ္ဇေ**, **ယုဉ္ဇေ**—**ယုဉ္ဇေ**
ယုဉ္ဇေ, **ယုဉ္ဇေ**—**ယုဉ္ဇေ**, **ယုဉ္ဇေ**, **ယုဉ္ဇေ**,
ယုဉ္ဇေ, **ယုဉ္ဇေ** Geld. Yt. 1, 0.

Nom. Plu.—မင်းသားများ, မင်းသမီးများ, မင်းသားမင်းသမီးများ,
မင်းသားမင်းသမီးတို့

Acc. Sing.—**မေတ္တမ**, **မေဂ္ဂမ**, **မေယျမ**, **မေဆယျမ**,
မေဆယျမ, **မေဇ္ဇမ**, **မေဇ္ဇမ**, **မေဇ္ဇမ**

Acc. Du.—**သောသမ**, **သောသမ**, **သောသမ**, **သောသမ** (Y. 18)
twice nine=18.

Acc. Plu.—**သောသမ** (Khor. Nyā. 1); **သောသမ**, **သောသမ**,
သောသမ (Yt. 10, 72). **သောသမ** (Wester.), **သောသမ**,
သောသမ, **သောသမ**, **သောသမ**, **သောသမ**,
သောသမ, **သောသမ**, **သောသမ**

Instr. Sing.—**သောသမ**, **သောသမ**, **သောသမ** Geld. (Y.
55, 4). **သောသမ**, **သောသမ**, **သောသမ**, **သောသမ**,
သောသမ, **သောသမ**, **သောသမ**

Dat. Sing.—**သောသမ** Y. 23, 3. **သောသမ** Y. 64, 14
(*f* being dropped); **သောသမ**, **သောသမ**, **သောသမ**,
သောသမ (fr. **သော**); **သောသမ** Geld. (fr. **သော**); **သော**,
သောသမ, **သောသမ**, **သောသမ**, **သောသမ**

Dat. Du.—**သောသမ**, **သောသမ**

Abl. Sing.—**သောသမ**; **သောသမ** (from
သောသမ love, peace).

Abl. Plu.—**သောသမ** from the abodes.

Gen. Sing.—**သောသမ**, **သောသမ**, **သောသမ**, **သောသမ**,
သောသမ (Vend. 20, 3); **သောသမ**, **သောသမ** (Y. 32, 3); **သောသမ**,
သောသမ (fr. **သောသမ**).

Gen. Plu.—**သောသမ**, **သောသမ**

Loc. Sing.—**သောသမ**, **သောသမ**, **သောသမ**

Nom. Plu.—*ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*,
ယုဇာယုဇာ, *ယုဇာယုဇာယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ* *ယုဇာယုဇာယုဇာ*,
ယုဇာယုဇာယုဇာယုဇာ, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*

Acc. Sing.—*ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*,
ယုဇာယုဇာယုဇာ, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*,
ယုဇာယုဇာယုဇာ, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*

Acc. Plu.—*ယုဇာယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*,
ယုဇာယုဇာယုဇာယုဇာ, *ယုဇာယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာယုဇာ* (from *ယုဇာယုဇာယုဇာ*);
ယုဇာယုဇာယုဇာယုဇာ, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ* (fr. *ယုဇာ* a maid);
ယုဇာယုဇာယုဇာယုဇာ (male-mated); *ယုဇာယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာယုဇာ*,
ယုဇာယုဇာယုဇာယုဇာ

Instr. Sing.—*ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*,
ယုဇာယုဇာယုဇာယုဇာ, *ယုဇာယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာ*

Instr. Plu.—*ယုဇာယုဇာယုဇာယုဇာ*

Dat. Sing.—*ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာ*
ယုဇာယုဇာယုဇာ (fr. *ယုဇာယုဇာယုဇာ*)

Dat. Plu.—*ယုဇာယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*

Abl. Sing.—*ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*,
ယုဇာယုဇာယုဇာ (Geld. *ယုဇာယုဇာယုဇာ* Yt. 13, 71).

Abl. Plu.—*ယုဇာယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာယုဇာ*

Gen. Sing.—*ယုဇာယုဇာ*, *ယုဇာယုဇာ*-*ယုဇာယုဇာ*, *ယုဇာယုဇာ*, *ယုဇာယုဇာ*,
ယုဇာယုဇာယုဇာ, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာ*,
ယုဇာယုဇာယုဇာ, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာယုဇာ* (Geld. -*ယုဇာ*
ယုဇာယုဇာ); *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*, *ယုဇာယုဇာယုဇာ*

ഘോഷം, ഘോഷം (Geld. ഘോഷം, fr. ഘോഷം);
 ഘോഷം, ഘോഷം, ഘോഷം-ഘോഷം, ഘോഷം,
 ഘോഷം, ഘോഷം, ഘോഷം (fr. ഘോഷം)

Gen. Plu.—ഘോഷം, ഘോഷം, ഘോഷം,
 ഘോഷം Yt. 13, 91. ഘോഷം, ഘോഷം,
 ഘോഷം Geld. Visp. 11, 14.

Loc. Sing.—ഘോഷം (fr. ഘോഷം) Yt. 5, 54.

Loc. Plu.—ഘോഷം, ഘോഷം, ഘോഷം

Voc. Sing.—ഘോഷം, ഘോഷം, ഘോഷം,
 ഘോഷം, ഘോഷം

Voc. Plu.—ഘോഷം, ഘോഷം (see Y. 8, 3);
 ഘോഷം (see Y. 68, 12).

117. Bases ending in ്—Masculine and Feminine.

REMARKS.—The instr. sing. generally retains the crude form. In the dat. sing., the final vowel is changed to its guṇa equivalent before the termination. The abl. and gen. sing., after changing the final ് to ്, substitute ഘ and ഘ for ഘ and ഘ, respectively.¹ Occasionally, the gen., loc. and voc. sing. take ്² instead of the termination. Sometimes, the loc. du. substitutes ് for ഘ. The nom. and acc. dual either retain the final ് or lengthen it without any termination. In the nom. and acc. plu., the final vowel is changed to its guṇa equivalent before the ter-

¹ Sometimes, the gen. sing. changes the final vowel to its vṛiddhi equivalent before affixing ഘ; e. g., ഘോഷം

² Sometimes, though rarely, the voc. sing. rejects the final ് before ്; e. g., ഘോഷം (fr. ഘോഷം)

mination; sometimes, **מ** is affixed after lengthening the final vowel. The gen. plu. optionally substitutes **מֵי** for **מִי**.

118. **עוֹלָם** (the world)—Masculine.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	עוֹלָם	עוֹלָם	עוֹלָמוֹ
Acc.	עוֹלָם	עוֹלָם	<div> <div>עוֹלָמוֹ</div> <div>עוֹלָמוֹ</div> </div>
Instr.	עוֹלָם	עוֹלָמוֹ	עוֹלָמוֹ
Dat.	<div> <div>עוֹלָמוֹ</div> <div>עוֹלָמוֹ</div> <div>עוֹלָמוֹ</div> <div>עוֹלָמוֹ</div> </div>	<div> <div>עוֹלָמוֹ</div> <div>עוֹלָמוֹ</div> </div>	עוֹלָמוֹ
Abl.	עוֹלָמוֹ	עוֹלָמוֹ	עוֹלָמוֹ
Gen.	עוֹלָמוֹ	<div> <div>עוֹלָמוֹ</div> <div>עוֹלָמוֹ</div> <div>עוֹלָמוֹ</div> </div>	<div> <div>עוֹלָמוֹ</div> <div>עוֹלָמוֹ</div> </div>
Loc.	<div> <div>עוֹלָמוֹ</div> <div>עוֹלָמוֹ</div> <div>עוֹלָמוֹ</div> <div>עוֹלָמוֹ</div> </div>	<div> <div>עוֹלָמוֹ</div> <div>עוֹלָמוֹ</div> </div>	עוֹלָמוֹ
Voc.	.....	.....	.....

119. Other inflected forms, both regular and irregular, of the same base:—

Nom. Sing.—עוֹלָמוֹ, עוֹלָמוֹ, עוֹלָמוֹ, also עוֹלָמוֹ
 Geld. Y. 31, 9. עוֹלָמוֹ, עוֹלָמוֹ, עוֹלָמוֹ,
 עוֹלָמוֹ, עוֹלָמוֹ, עוֹלָמוֹ (Geld. עוֹלָמוֹ);
 עוֹלָמוֹ, עוֹלָמוֹ

Abl. Sing.—ද්විතීයාදියෙහි, ද්විතීයෙහි Geld., ද්විතීය
Wester. Yt. 8, 32; (fr. ද්විතීය)

Abl. Plu.—ද්විතීයයන්හි, ද්විතීයයන්

Gen. Sing.—ද්විතීයයා, ද්විතීයියා, ද්විතීයයා, ද්විතීයියා,
ද්විතීයයා, ද්විතීයියා, ද්විතීයයා (Geld.), ද්විතීයයා, ද්විතීයයා,
ද්විතීයයා, ද්විතීයයා, ද්විතීයයා, ද්විතීයයා Geld. Yt.
14, 11; ද්විතීයයා-ද්විතීයයා, ද්විතීයයා-ද්විතීයයා Geld.; ද්විතීයයා,
ද්විතීයයා, ද්විතීයයා, ද්විතීයයා, ද්විතීයයා, ද්විතීයයා,
ද්විතීයයා, ද්විතීයයා, ද්විතීයයා, ද්විතීයයා,
ද්විතීයයා, ද්විතීයයා, ද්විතීයයා, ද්විතීයයා

Gen. Du.—ද්විතීයයා, ද්විතීයයා (fr. ද්විතීයයා); ද්විතීයයා,
ද්විතීයයා Geld. Yt. 13, 115.

Gen. Plu.—ද්විතීයයන්, ද්විතීයයන්, ද්විතීයයන්, ද්විතීයයන්,
ද්විතීයයන්, ද්විතීයයන්, ද්විතීයයන්

Loc. Sing.—ද්විතීයයා, ද්විතීයයා, ද්විතීයයා (Y. 62, 6);
ද්විතීයයා, ද්විතීයයා Wester. Y. 30, 10; ද්විතීයයා (Visp. 14, 2);
ද්විතීයයා, ද්විතීයයා (the final ය being dropped);
ද්විතීයයා Y. 48, 4 (fr. ද්විතීයයා); ද්විතීයයා Y. 65, 9.

Loc. Du.—ද්විතීයයා; ද්විතීයයා is used for both the loc. sing. and
the loc. dual (see Vend. 19, 27; Y. 41, 3).

Loc. Plu.—ද්විතීයයන්, ද්විතීයයන්, ද්විතීයයන්, ද්විතීයයන්
ද්විතීයයන්. Mark ද්විතීයයා Y. 51, 9 (fr. ද්විතීයයා, the world).

Voc. Sing.—ද්විතීයයා, ද්විතීයයා, ද්විතීයයා Yt. 10, 115;
ද්විතීයයා Y. 10, 2; ද්විතීයයා, ද්විතීයයා, ද්විතීයයා, ද්විතීයයා,

ሰላም Yt. 12, 7. Mark ሰላም (Yt. 10, 126) in the nom. sing.
Voc. Plu.—ሰላም, ሰላም, ሰላም

120. The feminine base of adjectives ending in ʾ is generally formed by the addition of the feminine suffix ʾ to the masculine base; e. g., ሰላም (mas.) good; fem. ሰላም or ሰላም (ሰ and ʾ being interchanged); ሰላም (mas.) broad; fem. ሰላም (ʾ being euphonically changed to ሰ).

121. Bases ending in ʾ—Neuter.

The declension of neuter nouns ending in ʾ follows the analogy in ʾ; see p. 81, para. 112.

ሰላም (wood, timber)—Neuter.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	ሰላም	ሰላም	ሰላም
Acc.	ሰላም	ሰላም	ሰላም

The rest of the cases follow the analogy of ሰላም (mas.).

122. Other inflected forms of the same base:—

Nom. and Acc. Sing.—ሰላም, ሰላም, ሰላም, ሰላም,
ሰላም, ሰላም, ሰላም. Geld. Yt. 10, 55. Mark ሰላም
Geld. Yt. 17, 6.

Nom. Plu.—ሰላም, ሰላም, ሰላም Geld., ሰላም Wester. Y. 33, 1;
ሰላም Geld. Visp. 11, 5; ሰላም Geld. Y. 8, 5; ሰላም-ሰላም
Yt. 5, 130; Yt. 17, 7.

123. ሰላም (the body)—Feminine.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	ሰላም	ሰላም ሰላም }

Abl. Sing.—ཕྱི་མཁའ་མཁའ་, ཕྱི་མཁའ་མཁའ་, འཁའ་མཁའ་ Vend. 10, 5.

Abl. Plu.—ཕྱི་མཁའ་མཁའ་ (Geld. ཕྱི་མཁའ་མཁའ་ Yt. 17, 14).

Gen. Sing.—ཕྱི་མཁའ་མཁའ་, ཕྱི་མཁའ་མཁའ་ ཕྱི་མཁའ་མཁའ་, ཕྱི་མཁའ་མཁའ་
Wester. Vend. 10, 17; ཕྱི་མཁའ་མཁའ་-མཁའ་ཕྱི་མཁའ་, ཕྱི་མཁའ་མཁའ་
Geld. Yt. 13, 133 (fr. འཁའ་མཁའ་, law, precept).

Gen. Plu.—ཕྱི་མཁའ་མཁའ་, ཕྱི་མཁའ་མཁའ་

Loc. Sing.—ཕྱི་མཁའ་མཁའ་, ཕྱི་མཁའ་མཁའ་, ཕྱི་མཁའ་མཁའ་, ཕྱི་མཁའ་མཁའ་
ཕྱི་མཁའ་མཁའ་, ཕྱི་མཁའ་མཁའ་ (fr. འཁའ་མཁའ་ broad); ཕྱི་མཁའ་མཁའ་ Y. 50, 12 ;
ཕྱི་མཁའ་མཁའ་ Y. 50, 13 (fr. འཁའ་མཁའ་ a bridge).

Loc. Plu.—ཕྱི་མཁའ་མཁའ་

Voc. Plu.—ཕྱི་མཁའ་མཁའ་ Yt. 8, 29.

125. Feminine nouns ending in ག are rare, and their inflected forms are rarer still ; e. g., ཕྱི་མཁའ་ (=ཕྱི་མཁའ་, ཕྱི་མཁའ་ dust) ; ཕྱི་མཁའ་ nom. sing. ; ཕྱི་མཁའ་ acc. sing. ; ¹ ཕྱི་མཁའ་ (the second member of the compound to form the feminine of a certain class of quadrupeds ; as, ཕྱི་མཁའ་-ཕྱི་མཁའ་ (a mare) ; ཕྱི་མཁའ་ nom. sing.

126. མཁའ་ (mas. a bull, fem. a cow).

	Singular.	Plural.
Nom.	མཁའ་	ཕྱི་མཁའ་, ཕྱི་མཁའ་
Acc.	མཁའ་, མཁའ་ མཁའ་	ཕྱི་མཁའ་, ཕྱི་མཁའ་ མཁའ་ (Y. 46, 4)
Instr.	མཁའ་ (Y. 46, 19) མཁའ་	ཕྱི་མཁའ་
Dat.	མཁའ་ (Gâth.) ཕྱི་མཁའ་	ཕྱི་མཁའ་

¹ Compare Sans. धेनु a milch cow.

	Singular.	Plural.
Abl.	ဗုဒ္ဓ	ဗုဒ္ဓံ
Gen.	ဗုဒ္ဓေ, ဗုဒ္ဓု, ဗုဒ္ဓု	ဗုဒ္ဓေ
Loc.	ဗုဒ္ဓေ	ဗုဒ္ဓေ
Voc.	ဗုဒ္ဓ	ဗုဒ္ဓေ

Note.—ဗုဒ္ဓေ gen. du. (Yt. 13, 127 ဗုဒ္ဓေ-ဗုဒ္ဓေ)

Declension of Crude Bases ending in Consonants.

127. Consonantal bases are divided into:—

(1). **Unchangeable Bases**, *i.e.*, bases which either undergo no change at all, or generally undergo only such changes as are required by the rules of *sandhi*.

These generally include (1) monosyllabic bases (as, ခု, ခု, ခု, &c.), (2) compound nominal bases, the last members of which are roots (as, ခု-ဗုဒ္ဓ, ခု-ဗုဒ္ဓ, ခု-ဗုဒ္ဓ, ခု-ဗုဒ္ဓ, ခု-ဗုဒ္ဓ, &c.), and (3) bases ending in ဗုဒ္ဓ, ဗုဒ္ဓ and ဗုဒ္ဓ (as, ဗုဒ္ဓဗုဒ္ဓ, ဗုဒ္ဓဗုဒ္ဓ, ဗုဒ္ဓဗုဒ္ဓ, &c.).

(2). **Changeable Bases**, *i.e.*, bases which in their declension show a strong and a weak form, or, in some instances, a strong, a middle, and a weakest form.¹

128. The strong base is formed from the weak one by lengthening the penultimate vowel, or by the insertion of a nasal before the final consonant, *E.g.*

Weak Base.—ဗုဒ္ဓ, ဗုဒ္ဓ, ဗုဒ္ဓ, ဗုဒ္ဓ, ဗုဒ္ဓ

Strong Base.—ဗုဒ္ဓ, ဗုဒ္ဓ, ဗုဒ္ဓ, ဗုဒ္ဓ, ဗုဒ္ဓ

In some instances, the weak base is formed by the elision of the penultimate ဗ; in that case, the original crude form stands as the strong base, *E.g.*

¹ Compare Dr. Kielhorn's Sans. Grammar, 3rd Ed., p. 16.

Strong Base.— ᠰᠠᠭᠤᠨᠠᠭᠤᠨᠠᠭᠤᠨ , ᠰᠠᠭᠤᠨᠠᠭᠤᠨᠠᠭᠤᠨ , ᠰᠠᠭᠤᠨᠠᠭᠤᠨᠠᠭᠤᠨ

Weak Base.— ᠰᠠᠭᠤᠨᠠᠭᠤᠨ , ᠰᠠᠭᠤᠨᠠᠭᠤᠨ , ᠰᠠᠭᠤᠨᠠᠭᠤᠨ

129. "Some nouns have, as already mentioned, three bases, a strong base, a middle base, and a weakest base. By strengthening the middle base, *i. e.*, by lengthening its penultimate vowel, or by the insertion of a nasal, we obtain the strong base; if we weaken it, *i. e.*, by the elision of the penultimate vowel, or by contracting two of its letters into one, we obtain the weakest base," *E. g.*

Middle Base.— ᠰᠠᠭᠤᠨᠠᠭᠤᠨ , ᠰᠠᠭᠤᠨ or ᠰᠠᠭᠤᠨ (ᠰᠠᠭᠤᠨ), ᠰᠠᠭᠤᠨ , ᠰᠠᠭᠤᠨ

Strong Base.— ᠰᠠᠭᠤᠨᠠᠭᠤᠨ , ᠰᠠᠭᠤᠨ (ᠰᠠᠭᠤᠨ), ᠰᠠᠭᠤᠨ , ᠰᠠᠭᠤᠨᠠᠭᠤᠨ

Weakest Base.— ᠰᠠᠭᠤᠨ , ᠰᠠᠭᠤᠨ (ᠰᠠᠭᠤᠨ), ᠰᠠᠭᠤᠨ , ᠰᠠᠭᠤᠨᠠᠭᠤᠨ

130. "Nouns with two bases, *i. e.*, a strong base and a weak base :— The strong base is used in the strong cases, the weak base in the weak cases.

The strong cases are the nom. and acc. sing., the nom. and acc. dual, and the nom. and acc. plu. in mas. and fem., and the nom. and acc. plu. in neut.

All the remaining cases (except the vocatives) in masculine, feminine and neuter are weak.

Nouns with three bases, *i. e.*, a strong base, a middle base, and a weakest base. The strong base is used in the strong cases, the middle base in the middle cases, and the weakest base in the weakest cases.

The strong cases are, as aforesaid, the nom. and acc. sing., the nom. and acc. dual, and the nom. and acc. plu. in mas. and fem., and the nom. and acc. plu. in neut.

The middle cases are those the terminations of which begin with consonants, *i. e.*, the instr., dat., abl. dual, and the instr., dat., abl. and loc. plu. in the masculine, feminine and neuter genders, and the nom. and acc. sing. neut. All the remaining cases, except the vocatives, *i. e.*, the cases with vowel-terminations, *viz.*,

¹ Dr. Kielhorn's Sans. Grammar, 3rd Edition, pp. 28-29.

— לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן
 לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן

Acc. Sing.— לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן (rt. לֹאֲנִי);
 לֹאֲנִי־עַל־כֵּן (Visp. 18, 2); לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן ,
 לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן (rt.
 לֹאֲנִי); לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן
 לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן (fr. לֹאֲנִי־עַל־כֵּן —); לֹאֲנִי־עַל־כֵּן
(also לֹאֲנִי־עַל־כֵּן Yt. 19, 66).

Instr. Sing.— לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן
 לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן

Instr. Plu.— לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן
 לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן (fr. לֹאֲנִי־עַל־כֵּן being).

Dat. Sing.— לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן
 לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן ,
 לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן (Y. 49, 12); לֹאֲנִי־עַל־כֵּן
 לֹאֲנִי־עַל־כֵּן Gāth. (rt. לֹאֲנִי־עַל־כֵּן); לֹאֲנִי־עַל־כֵּן Geld.Y. 12, 1.

Dat. Du.— לֹאֲנִי־עַל־כֵּן Geld. Y. 1, 11.

Dat. Plu.— לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן
 לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן . Mark לֹאֲנִי־עַל־כֵּן
Y. 20, 3 (base לֹאֲנִי).

Abl. Sing.— לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן
 לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן (base לֹאֲנִי).

Abl. Plu.— לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן , לֹאֲנִי־עַל־כֵּן
 לֹאֲנִי־עַל־כֵּן

136. Bases ending in 𐬨𐬀 —Feminine.

Bases ending in the affixal 𐬨𐬀 are always of the feminine gender. Some of their inflected forms, as found in Avesta, are given below. The base is unchangeable (see para. 126).

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	$\left. \begin{array}{l} {}^1 \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ {}^2 \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \end{array} \right\}$	$\left. \begin{array}{l} \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \end{array} \right\}$	$\left. \begin{array}{l} \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \end{array} \right\}$
Acc.	$\left. \begin{array}{l} {}^3 \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \end{array} \right\}$	$\left. \begin{array}{l} \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \end{array} \right\}$	$\left. \begin{array}{l} \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \end{array} \right\}$
Instr.	$\left. \begin{array}{l} \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \end{array} \right\}$	.....	.....
Dat.	$\left. \begin{array}{l} \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \\ \text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀} \end{array} \right\}$	.....	.....
Abl.	𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀	.....	.....

¹ The nom. sing. rejects the final 𐬨 before the termination. Compare Lat. *Immortalitas*, *Bonitas*, (orig., *Immortalitat+s*, &c).

² Possibly, a 'corrupt form of 𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀 (fr. 𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀).

³ 𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀 and 𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀 are both used as crude forms, having the same meaning; e. g., nom. du. 𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀 𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀 (Y. 45, 5); acc. plu. $\text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀}$ $\text{𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀𐬨𐬀}$ (Y. 31, 21).

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
	<p>עַמְּךָ אֱלֹהֵינוּ</p> <p>עַמְּךָ אֱלֹהֵינוּ</p>	<p>עַמְּךָ אֱלֹהֵינוּ</p> <p>עַמְּךָ אֱלֹהֵינוּ</p>	
Gen.	<p>עַמְּךָ אֱלֹהֵינוּ</p> <p>עַמְּךָ אֱלֹהֵינוּ</p> <p>עַמְּךָ אֱלֹהֵינוּ</p>	<p>עַמְּךָ אֱלֹהֵינוּ</p> <p>עַמְּךָ אֱלֹהֵינוּ</p>	עַמְּךָ אֱלֹהֵינוּ
	<p>עַמְּךָ אֱלֹהֵינוּ</p> <p>עַמְּךָ אֱלֹהֵינוּ</p>	<p>עַמְּךָ אֱלֹהֵינוּ</p> <p>עַמְּךָ אֱלֹהֵינוּ</p>	
Loc.	<p>עַמְּךָ אֱלֹהֵינוּ</p> <p>עַמְּךָ אֱלֹהֵינוּ</p> <p>עַמְּךָ אֱלֹהֵינוּ</p>	<p>עַמְּךָ אֱלֹהֵינוּ</p> <p>עַמְּךָ אֱלֹהֵינוּ</p>	

137. Bases ending in η -Neuter.

REMARKS.—The nom. and acc. sing., rejecting the penultimate nasal (光), retain the crude form without any termination. The nom. and acc. plu. add 𠂔 for the termination; very often, reject the penultimate nasal. The remaining cases follow the analogy of the mas. of the same base.

138. **ᠭᠢᠰᠤᠨ** (powerful, strong)—Neuter.

Two bases.—Strong base, $\text{C}_2\text{H}_5\text{NH}_2$; weak base, $\text{C}_2\text{H}_5\text{NHC}_2\text{H}_5$

	<i>Singular.</i>	<i>Plural.</i>
Nom.	אֶחָד	אֶחָדִים
Acc.	אֶחָד	אֶחָדִים

☞ The remaining cases follow the rule of the masculine of the same base, viz., **مُسْتَعِدَّ**.

139. Other inflected forms of the same base.

Nom. and Acc. Sing.—မုၤလၢ, မုၤလၢ-မုၤလၢ, -မုၤလၢ
မုၤလၢ, မုၤမုၤလၢ, မုၤလၢ, မုၤလၢ, မုၤလၢ

Nom. and Acc. Plu.—**သူလူ**, **သူလူ** (fr. **သူ** + **လူ**)

140. Bases ending in }-Masculine.

These bases, when preceded by **א**, undergo, in most cases, the following changes in inflection; but when preceded by **י** or **ע**, the base remains unchanged.

REMARKS.—The nom. sing. rejects the final **}** and the termination, whether preceded by **א** or **י ע**. The acc. sing. generally lengthens the penultimate **א**. In the instr., dat., abl. and gen. sing., the penultimate vowel is, in most cases, dropped. The voc. sing. generally substitutes **ע** for the final **}** without any termination. The nom. and acc. plu. often lengthen the penultimate **א**. The instr., dat. and abl. plu. reject the final consonant before the termination. The gen. plu. rejects the penultimate vowel. In the loc. plu., either the final nasal is rejected or the final **א** is changed to **י** before the termination.

141. **אֱלֹהִים** (holy, righteous)—Masculine.

Two bases.—Strong base, **אֱלֹהִים**; weak base, **אֱלֹהִי**.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	אֱלֹהִים אֱלֹהִים	אֱלֹהִים	אֱלֹהִים
Acc.	אֱלֹהִים	אֱלֹהִים (Y. 2, 11).	אֱלֹהִים אֱלֹהִים אֱלֹהִים
Instr.	אֱלֹהִים	.....	אֱלֹהִים
Dat.	אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים	.....	אֱלֹהִים אֱלֹהִים (Yt. 3, 4).

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Abl.	ṣṣṣṣṣṣ	.....	* ṣṣṣṣṣṣṣṣṣ
Gen.	ṣṣṣṣṣṣ ṣṣṣṣṣṣ	ṣṣṣṣṣṣṣṣṣ (Yt. 13, 127).	{ ṣṣṣṣṣṣṣṣṣ ṣṣṣṣṣṣṣṣṣ }
Loc.	... ..	.....	.....
Voc.	ṣṣṣṣṣṣ	.....	ṣṣṣṣṣṣṣṣṣ

142. Other inflected forms, both regular and irregular, of the same base:—

[illegible]

Nom. Du.—وَدَّ (وَدَّ) Vend. 1, 4.

Nom Plu.—Հիւսիսային, Հիւսիսային, Հիւսիսային, Հիւսիսային, Հիւսիսային
Հիւսիսային, Հիւսիսային, Հիւսիսային, Հիւսիսային, Հիւսիսային (fr. 1. 1. 1.)
 Yt. 8, 48; Հիւսիսային, Հիւսիսային, Հիւսիսային, Հիւսիսային, Հիւսիսային
Հիւսիսային, Հիւսիսային, Հիւսիսային, Հիւսիսային, Հիւսիսային

Acc. Sing.—**የደህና**, **የደህናት** (cf. **የደህን**, **የደህንነት**,
አብይደህና, **የደህና**, **የደህናው**, **የደህናነት**, **የደህናነት**, **የደህናነት**
(Geld. **የደህናነት**); **አብይደህና** (Geld. **አብይደህና**)
a bandit); **የደህና**, **የደህናነት**, **የደህናነት**, **የደህናነት** (**የደህናነት**)
(pr. n.) Yt. 19, 71.

Acc. Plu.—ဒါယက၊ ဒါယကဗုဒ္ဓ၊ ဒါယကဗုဒ္ဓ၊ ဒါယက၊
ဒါယက၊ ဒါယကဗုဒ္ဓ၊ ဒါယကဗုဒ္ဓ Geld. Yt. 15, 40. ဒါယက၊

* Mark the strong base in the instr., dat. and abl. plu.

143. ມູນ, ມູນ ສາ (a dog)—Masculine.

Three bases.—Strong base, ມູນ; middle base, ມູນ, ມູນ;
but no forms of it are met with; weakest base, ມູນ.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	ມູນ	ມູນ	<div> <div>ມູນມູນ</div> <div>ມູນ</div> <div>ມູນມູນມູນ</div> <div>ມູນ</div> </div>
Acc.	ເຢມູນ	.....	<div> <div>ມູນ</div> <div>ມູນມູນ</div> </div>
Dat.	ມູນ	.....	.....
Gen.	* ມູນ	.....	ເຢມູນ

144. ມູນ (Sans. मन्त्र a road, a path).

This substantive, used both in the masculine and feminine, is
anomalous in its inflected forms.

Two bases.—Strong base, ມູນ; weak base, ມູນ

	<i>Singular.</i>	<i>Plural.</i>
Nom.	ມູນ	ມູນ
Acc.	<div> <div>ເຢມູນ</div> <div>ເຢມູນ</div> <div>ເຢມູນ</div> </div>	<div> <div>ມູນ</div> <div>ມູນ</div> <div>ມູນ</div> </div>
Instr.	ມູນ	.....
Abl.	ມູນ	.....
Gen.	<div> <div>ມູນ</div> <div>ມູນ</div> </div>	ເຢມູນ
Loc.	(Gāth.) ມູນ	.....

* Also ມູນ (see Vend. 13, 10. 11. 28. 44)—the base
being ມູນ

145. Bases ending in }-Neuter.

REMARKS.—The nom. and acc. sing. reject the final } and the termination. The nom. and acc. plu. reject the termination, but lengthen the penultimate vowel, which, on account of the final nasal, is euphonically changed to 𐌲. The instr., dat. and abl. plu. either drop the final }, or change }- to 𐌲, before the termination. In the loc. plu., either the last consonant is rejected or the final }- changed to 𐌲

146. }𐌰𐌶𐌰 (creation), }𐌰𐌶𐌰}-Neuter.

The base is unchangeable (see para. 126).

	<i>Singular.</i>	<i>Plural.</i>
Nom.	𐌰𐌶𐌰 𐌰𐌶𐌰 𐌰𐌶𐌰 }	𐌰𐌶𐌰
Acc.	𐌰𐌶𐌰 𐌰𐌶𐌰 𐌰𐌶𐌰 𐌰𐌶𐌰 }	𐌰𐌶𐌰
Instr.	𐌰𐌶𐌰	{ 𐌰𐌶𐌰 𐌰𐌶𐌰
Dat.	𐌰𐌶𐌰	𐌰𐌶𐌰
Abl.	𐌰𐌶𐌰 Geld. 𐌰𐌶𐌰 }	𐌰𐌶𐌰
Gen.	𐌰𐌶𐌰	{ 𐌰𐌶𐌰 𐌰𐌶𐌰
Loc.	𐌰𐌶𐌰 Geld. Visp. 2, 1 }	{ 𐌰𐌶𐌰 𐌰𐌶𐌰 𐌰𐌶𐌰

147. Other inflected forms, both regular and irregular, of the same base.

Nom. Sing.—**မနော**, **မဂ္ဂော**, **မဇ္ဇော**

Acc. Sing.—**မနော**, **မဂ္ဂမ္မော**, **မဇ္ဇမ္မော**. **မနော** is also used in the acc. du.; e. g., **မနော** **သ** (Yt. 15, 43); also, in the acc. plu.; e. g., **မဂ္ဂမ္မော** **သ** **မဂ္ဂမ္မော** **သ** **မဂ္ဂမ္မော** **သ** **မဂ္ဂမ္မော** **သ** (Y. 71, 6).

Acc. Plu.—**မနော**, **မဂ္ဂော**; **မနော** (Yt. 15, 49); **မနော** Yaç. 50, 10 (for **မနော**). **မနော** is also used in the masculine and feminine; e. g., **မဂ္ဂမ္မော** **မနော** mas. (Visp. 7, 4); **မဂ္ဂမ္မော** **မနော** **မဂ္ဂမ္မော** fem. (Y. 71, 10).

Dat. Sing.—**မဂ္ဂမ္မော**, **မဂ္ဂမ္မော**

Dat. Plu.—**မဂ္ဂမ္မော** **မဂ္ဂမ္မော**, **မဂ္ဂမ္မော**, also **မဂ္ဂမ္မော** (fr. **မဂ္ဂမ္မော**).

Abl. Sing.—**မဂ္ဂမ္မော**. The case-termination is dropped in **မဂ္ဂမ္မော** Wester., **မဂ္ဂမ္မော** Geld. (see Y. 57, 1; Vend. 3, 16).

Abl. Plu.—**မဂ္ဂမ္မော**, **မဂ္ဂမ္မော**

Gen. Sing.—**မဂ္ဂမ္မော**, **မဂ္ဂမ္မော**

Gen. Du.—**မဂ္ဂမ္မော** Yt. 10, 23.

Loc. Sing.—**မဂ္ဂမ္မော**, **မဂ္ဂမ္မော**, **မဂ္ဂမ္မော** (fr. **မဂ္ဂမ္မော**); **မဂ္ဂမ္မော**, **မဂ္ဂမ္မော** (fr. **မဂ္ဂမ္မော** a metre).

Loc. Plu.—**မဂ္ဂမ္မော**, **မဂ္ဂမ္မော**, **မဂ္ဂမ္မော**

148. Neuter bases ending in **မ** are very few; some of their inflected forms as are met with are given below:—

Nom. and Acc. Sing.—**မဂ္ဂမ္မော** Vend. 19, 15, 35.

Acc. Sing.—*ཤེས་ལུགས་*, *ཤེས་ལེགས་ལོ་*, *ཤེས་ལེགས་ལྷ་*,
ཤར་ཤེས་ལེགས་ལྷ་ལྷ་ལོ་, *ཤེས་ལས་*, *ཤེས་ལྷ་*, *ཤེས་ལེགས་*, *ཤེས་ལེགས་*,
ཤེས་ལེགས་; *ཤེས་ལས་* Wester., *ཤེས་ས་*, *ཤེས་ས་* Geld.; *ཤེས་ལས་*,
ཤེས་ལས་ལོ་

Acc. Du.—*ཤེས་ལས་ལྷ་*, *ཤེས་ལས་ལྷ་*, *ཤེས་ལས་ལོ་*, *ཤེས་ལོ་*
ཤེས་ལྷ་, *ཤེས་ལས་ལྷ་ལྷ་ལྷ་ལྷ་*, *ཤེས་ལས་ལྷ་*, *ཤེས་ལྷ་* Yt. 10, 116.

Acc. Plu.—*ཤེས་ལས་*, *ཤེས་ལས་*; *ཤེས་ལོ་* (fr. *ཤེས་ལྷ་*, *ཤེས་ལྷ་*).

Instr. Sing.—*ཤེས་ལྷ་*, *ཤེས་ལྷ་ལྷ་* Gāth.

Dat. Sing.—*ཤེས་ལྷ་*, *ཤེས་ལྷ་ལྷ་*, *ཤེས་ལྷ་*, *ཤེས་ལྷ་ལྷ་*
 Mark *ཤེས་ལྷ་* Y. 53, 4 (fr. *ཤེས་ལྷ་*)

Dat. Plu.—*ཤེས་ལྷ་ལྷ་*, *ཤེས་ལྷ་ལྷ་* (fr. *ཤེས་ལྷ་*, *ཤེས་ལྷ་*)

Abl. Sing.—*ཤེས་ལྷ་ལྷ་* (fr. *ཤེས་ལྷ་ལྷ་*); *ཤེས་ལྷ་*, *ཤེས་ལྷ་ལྷ་*
 (= *ཤེས་ལྷ་ལྷ་*; see Y. 46, 7).

Gen. Sing.—*ཤེས་ལྷ་ལྷ་*, *ཤེས་ལྷ་*, *ཤེས་ལྷ་*, *ཤེས་ལྷ་ལྷ་*,
ཤེས་ལྷ་, *ཤེས་ལྷ་ལྷ་*, *ཤེས་ལྷ་ལྷ་*, *ཤེས་ལྷ་ལྷ་*

Gen. Plu.—*ཤེས་ལྷ་ལྷ་*, *ཤེས་ལྷ་ལྷ་*, *ཤེས་ལྷ་ལྷ་ལྷ་*

Voc. Sing.—*ཤེས་ལྷ་*, *ཤེས་ལྷ་*, *ཤེས་ལྷ་*, *ཤེས་ལྷ་*

Voc. Plu.—*ཤེས་ལྷ་ལྷ་* Y. 65, 12 O givers!

155. The feminine of this base is formed by the addition of the feminine suffix ལ་ to the weakest base; e. g., *ཤེས་ལྷ་ལྷ་*, (from the weakest base *ཤེས་ལྷ་*); similarly, *ཤེས་ལྷ་ལྷ་*, *ཤེས་ལྷ་ལྷ་*. It follows the paradigm *ཤེས་ལྷ་*. Compare Sans. *दातृ* (he who gives) mas.; *दात्री* fem.

156. **ḡ** (a man, a male)—Masculine.

The base is unchangeable ; (see para. 126).

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	ḡ, ḡ	ḡ	{ ḡ, ḡ ḡ
Acc.	ḡ, ḡ	.....	{ ḡ, ḡ, ḡ ḡ, ḡ
Instr.	ḡ	.....	ḡ
Dat.	ḡ, ḡ	.....	{ Wester. ḡ ḡ, ḡ
Abl.	ḡ	ḡ	ḡ
Gen.	ḡ, ḡ	ḡ	ḡ
Loc.	ḡ	.....	.....
Voc.	ḡ	.....	ḡ

157. The feminine of **ḡ** is formed by the addition of the feminine suffix **ḡ**, before which the penultimate **ḡ** is lengthened ; e. g., **ḡ**. It follows the paradigm **ḡ**.

158. Other inflected forms, both regular and irregular, of the same base :—

Acc. Sing.—ḡ, ḡ

Nom. and Acc. Plu.—ḡ, ḡ, ḡ

Abl. Plu.—ḡ Wester., ḡ Geld.

Gen. Sing.—ḡ Yağ. 1, 11.

¹ Mark **ḡ** (Y. 30, 2) man and woman, each individually for himself (Rev. Dr. Mills).
ḡ, ḡ Geld. (Yt. 3, 4) ; ḡ Geld. (Yt. 8, 11).

Gen. Plu.—𐬵𐬀𐬎𐬌𐬎𐬎 Yt. 8, 39; 𐬵𐬀𐬎𐬌𐬎 Yt. 13, 57.

Voc. Plu.—𐬵𐬀𐬎𐬌𐬎 Vend. 21, 13.

159. Feminine nouns ending in 𐬵, 𐬵𐬎 and 𐬵𐬌 are very few; as, 𐬵𐬎𐬎𐬎𐬎 (a sister); 𐬵𐬎𐬎𐬎 (a daughter); 𐬵𐬎𐬎𐬎 (a mother). They are declined like 𐬵𐬎𐬎𐬎 (mas.). Their inflected forms as found in the Avesta texts are given below.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	𐬵𐬎𐬎𐬎, 𐬵𐬎𐬎𐬎 } 𐬵𐬎𐬎𐬎, 𐬵𐬎𐬎𐬎 }	𐬵𐬎𐬎𐬎𐬎
Acc.	𐬵𐬎𐬎𐬎𐬎 } 𐬵𐬎𐬎𐬎𐬎, 𐬵𐬎𐬎𐬎𐬎 }	𐬵𐬎𐬎𐬎𐬎
Gen.	.....	𐬵𐬎𐬎𐬎𐬎 Gāth.
Loc.	𐬵𐬎𐬎𐬎𐬎	.....

160. Bases ending in 𐬵.

To this class belong nouns ending in the suffixes 𐬵𐬎𐬎, 𐬵𐬎 and 𐬵𐬎𐬎. Substantives ending in 𐬵𐬎𐬎 are all of the masculine gender; as, 𐬵𐬎𐬎𐬎𐬎, 𐬵𐬎𐬎𐬎𐬎; those in 𐬵𐬎 and 𐬵𐬎𐬎 are mostly neuter;* as, 𐬵𐬎𐬎𐬎, 𐬵𐬎𐬎𐬎, &c. But when these nouns are used as adjectives, they take the gender of the substantives which they qualify; as, 𐬵𐬎𐬎𐬎𐬎 (milk)—neut. subs.; 𐬵𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 (Maidhyo-Zarcmaya the milk-giver) mas. adj.; similarly, 𐬵𐬎𐬎𐬎𐬎𐬎 (a good thought) neut.

* Exceptions.—𐬵𐬎𐬎𐬎𐬎 mas. (a cheat); see 𐬵𐬎𐬎𐬎𐬎 nom. sing., Vend. 19, 1; 𐬵𐬎𐬎𐬎 fem. (dawn); see 𐬵𐬎𐬎𐬎𐬎 acc. sing., Vend. 18, 15.

subs.; རྒྱལ་མཁས་པ་ (a youth of good thoughts) mas. adj., &c.

161. Bases ending in བཟང་—Masculine.

REMARKS.—The nom. sing. changes the final བཟང་ to བཟེ་, without adding any termination. The acc. sing., the nom. and acc. plu. lengthen the penultimate vowel. In the instr., dat., abl. and gen. sing. and the gen. plu., བཟང་ is reduced to བཟ (འ of the suffix being dropped).

162. བཟེ་ (the Creator), བཟེ་ (Knowing)—Masculine.

Three bases.—Strong base, བཟེ་མཁས་པ་, བཟེ་མཁས་པ་; middle base, བཟེ་མཁས་པ་, བཟེ་མཁས་པ་, of which no inflected form is found; weakest base, བཟེ་མཁས་པ་ or བཟེ་མཁས་པ་, བཟེ་མཁས་པ་ or བཟེ་མཁས་པ་.

	Singular.	Plural.
Nom.	<div> <div>མཁས་པ་</div> <div>མཁས་པ་</div> <div>མཁས་པ་</div> </div>	* བཟེ་མཁས་པ་
Acc.	མཁས་པ་	<div> <div>མཁས་པ་</div> <div>མཁས་པ་</div> <div>མཁས་པ་</div> </div>
Instr.	<div> <div>མཁས་པ་</div> <div>མཁས་པ་</div> </div>	<div> <div>མཁས་པ་</div> <div>མཁས་པ་</div> <div>མཁས་པ་</div> </div>
Dat.	མཁས་པ་	.....
Abl.	མཁས་པ་	.....

* Mark མཁས་པ་ those who have performed their actions (Y. 29, 3); མཁས་པ་ is euphonically inserted (see para. 58).

	<i>Singular.</i>	<i>Plural.</i>
Gen.	$\left. \begin{array}{l} \text{တၢ်တၢ်တၢ်} \\ \text{တၢ်တၢ်တၢ်} \end{array} \right\}$	တၢ်တၢ်တၢ်
Voc.	တၢ်တၢ်တၢ်	.....

163. Other inflected forms, both regular and irregular, of the same base.

Nom. Sing.—တၢ်တၢ်တၢ်, တၢ်တၢ်တၢ် (rt. တၢ်); တၢ်တၢ်တၢ်, တၢ်တၢ်တၢ်, တၢ်တၢ်တၢ်, တၢ်တၢ်တၢ် (rt. တၢ် to see).

Acc. Sing.—တၢ်တၢ်တၢ်, (Geld. တၢ်တၢ်တၢ်)

Dat. Sing.—တၢ်တၢ်တၢ် (rt. တၢ်); တၢ်တၢ်တၢ် (rt. တၢ်); တၢ်တၢ်တၢ် (rt. တၢ်); တၢ်တၢ်တၢ် (rt. တၢ် to love)

Abl. Sing.—တၢ်တၢ်တၢ် (rt. တၢ်; တၢ် + တၢ် + တၢ်)

Gen. Plu.—တၢ်တၢ်တၢ်, တၢ်တၢ်တၢ် (rt. တၢ်); တၢ်တၢ်, တၢ်တၢ် (Geld. Yt. 13, 155; rt. တၢ်)

Voc. Sing.—တၢ်တၢ်တၢ် (တၢ်)

164. The feminine of nouns ending in တၢ် follows the analogy of the base တၢ်; i. e., it is formed by suffixing တ to the weakest base; e. g., တၢ်တၢ် (from the weakest base တၢ်; orig., တၢ်တၢ်); တၢ်တၢ် (from the weakest base တၢ်; orig., တၢ်တၢ်); တၢ်တၢ် (from the weakest base တၢ်; orig., တၢ်တၢ်).

165. တၢ်တၢ် (the moon)—Masculine.

The base is unchangeable (see para. 126).

	<i>Singular.</i>	<i>Plural.</i>
Nom.	တၢ်တၢ်, တၢ်	တၢ်တၢ်, တၢ်တၢ်
Acc.	တၢ်တၢ်	တၢ်တၢ်
Gen.	တၢ်တၢ်	တၢ်တၢ်

OBSERVATION.—**ဗဒ္**, in some of its inflectional forms, changes its base to **မဗဒ္**; e. g., nom. sing. **ဗဒ္** (**ဗဒ္ဗုဒ္ဓဗဒ္ဓါ**) Yt. 10, 142; dat. sing. **မဗဒ္** Yt. 7, 1; gen. sing. **မဗဒ္** Yt. 7, 0; voc. sing. **မဗဒ္** Vend. 21, 9.

Adjectives ending in **ဗဒ္** are both mas. and fem.; e. g., **မဗဒ္ဗုဒ္ဓဗဒ္ဓါ** (mas.); **မဗဒ္ဗုဒ္ဓဗဒ္ဓါ** (fem.).

166. Bases ending in **ဗဒ္**—Neuter.

REMARKS.—The nom. and acc. sing. change the final **ဗဒ္** to **ဗ္**, while the nom. and acc. plu. to **ဗ္**, without adding any termination. The instr., dat. and abl. plu. change **ဗဒ္** to **ဗ္**, and the loc. plu. to **ဗ္**, before the termination; sometimes the loc. plu. rejects the final **ဗဒ္**.

167. **ဗဒ္ဗုဒ္ဓဗဒ္ဓါ** (a word)—Neuter.

The base is unchangeable (see para. 126).

	<i>Singular.</i>	<i>Plural.</i>
Nom.	ဗဒ္ဗုဒ္ဓဗဒ္ဓါ	ဗဒ္ဗုဒ္ဓဗဒ္ဓါ
Acc.	ဗဒ္ဗုဒ္ဓဗဒ္ဓါ	ဗဒ္ဗုဒ္ဓဗဒ္ဓါ
Instr.	မဗဒ္ဗုဒ္ဓဗဒ္ဓါ	မဗဒ္ဗုဒ္ဓဗဒ္ဓါ
Dat.	မဗဒ္ဗုဒ္ဓဗဒ္ဓါ	မဗဒ္ဗုဒ္ဓဗဒ္ဓါ
Abl.	မဗဒ္ဗုဒ္ဓဗဒ္ဓါ	မဗဒ္ဗုဒ္ဓဗဒ္ဓါ
Gen.	ဗဒ္ဗုဒ္ဓဗဒ္ဓါ	မဗဒ္ဗုဒ္ဓဗဒ္ဓါ
Loc.	ဗဒ္ဗုဒ္ဓဗဒ္ဓါ	မဗဒ္ဗုဒ္ဓဗဒ္ဓါ

168. Other inflected forms, both regular and irregular, of the same base.

Nom. and Acc. Sing.—**ဗဒ္ဗုဒ္ဓဗဒ္ဓါ**, **ဗဒ္ဗုဒ္ဓဗဒ္ဓါ**; **ဗဒ္ဗုဒ္ဓဗဒ္ဓါ** help; **ဗဒ္ဗုဒ္ဓဗဒ္ဓါ**

the throat. Before the enclitic particle **ဟ** or **ဟု**, **ဲ** is reduced to **ယ**; *e. g.*, **ဟယယဗျဲယ**, **ဟယယဇေ**, &c. In the Gâthâ dialect, the final **ဲ** is, in several instances, changed to **း**; as, **ဟယယ**, **ဟယယ**, &c. Mark **ဟယယဗျဲ** Geld. Y. 43, 8; **ဟယယ-ဟယယ**


Nom. and Acc. Plu.—နာလ်၊ နာသနာလ်၊ နာသနာသ၊
နာသ၊ နာသနာဇု

Instr. Sing.—*ստղան, ստղան, սոստղան*

Instr. Plu.—*ṣamādhya*, *mudra*, *pada*, *pada*
Geld.; *padma* Geld. Y. 34, 2 (with the chants).

[illegible]

Abl. Sing.—ဗုဒ္ဓဗျာဓိ, ဗုဒ္ဓဗျာဓိ, ဗုဒ္ဓဗျာဓိ Geld.
Yt. 3, 47; ဗုဒ္ဓဗျာဓိ, ဗုဒ္ဓဗျာဓိ (fr. ဗျာဓိ darkness).

Abl. Pla.—. Mark  (Geld. Yt. 10, 23).

Gen. Sing.—ႃႃႃႃႃႃ, ႃႃႃႃႃႃ, ႃႃႃႃႃႃ,
ႃႃႃႃႃႃ

Gen. Plu.—နုတ်နုတ်, နုတ်နုတ်, နုတ်နုတ်

Loc. Sing.—𐎧𐎡𐎴𐎠𐎢𐎠, 𐎧𐎡𐎴𐎠𐎢𐎠, 𐎧𐎡𐎴𐎠𐎢𐎠, 𐎧𐎡𐎴𐎠𐎢𐎠,
𐎧𐎡𐎴𐎠𐎢𐎠 Wester. (for 𐎧𐎡𐎴𐎠𐎢𐎠 in desire) Y. 43, 8; 𐎧𐎡𐎴𐎠𐎢𐎠
Yt. 8, 8; 𐎧𐎡𐎴𐎠𐎢𐎠 Y. 65, 4; 𐎧𐎡𐎴𐎠𐎢𐎠 Yt. 5, 4; (orig.,
𐎧𐎡𐎴𐎠𐎢𐎠; by the dropping of 𐎧 the preceding vowel is
lengthened); 𐎧𐎡𐎴𐎠𐎢𐎠 also 𐎧𐎡𐎴𐎠𐎢𐎠 (Yt. 10, 106; Vend. 19, 3).

Loc. Plu.—ၵၵၵၵၵၵၵၵ, ၵၵၵၵၵၵၵၵ, ၵၵၵၵၵၵၵၵ, ၵၵၵၵၵၵၵၵ,
ၵၵၵၵၵၵၵၵ, ၵၵၵၵၵၵၵၵ, ၵၵၵၵၵၵၵၵ

Voc. Sing.—ၵၵၵၵၵၵၵ Y. 28, 4.

169. Bases ending in ၵၵၵ—Mas. and Fem.

These are mostly adjectives; very few are substantives. They are inflected according to the general rule, except the nom. sing., which changes the final ၵၵၵ to ၵ, sometimes to ၵ, without adding any termination. Comparative adjectives ending in ၵၵၵ (mas.) form their nom. sing. in ၵၵၵ; e. g., ၵၵၵၵၵၵ (mas.), ၵၵၵၵၵၵၵ (mas.), ၵၵၵၵၵၵ (fem.). Some inflected forms of these nouns, as found in the sacred writings, are as follow The base is unchangeable.

	Singular.	Plural.
Num.	<u>ၵၵၵၵၵ</u> , <u>ၵၵၵၵၵၵ</u>	<u>ၵၵၵၵၵၵၵၵ</u>
	<u>ၵၵၵၵၵၵ</u> — <u>ၵၵၵ</u>	<u>ၵၵၵၵၵၵၵၵၵ</u>
	(Geld.) <u>ၵၵၵၵၵၵၵ</u>	<u>ၵၵၵၵၵၵၵၵၵၵ</u>
	<u>ၵၵၵၵၵၵၵ</u> , <u>ၵၵၵၵၵၵ</u>	<u>ၵၵၵၵၵၵၵၵ</u>
Acc	<u>ၵၵၵၵၵၵၵၵ</u>	
	<u>ၵၵၵၵၵၵၵၵၵ</u>	<u>ၵၵၵၵၵၵၵၵၵ</u>
	<u>ၵၵၵၵၵၵၵၵ</u>	<u>ၵၵၵၵၵၵၵၵ</u>
	<u>ၵၵၵၵၵၵၵၵ</u>	<u>ၵၵၵ</u>
	<u>ၵၵၵၵၵၵၵၵ</u>	
Instr.	<u>ၵၵၵၵၵၵၵၵ</u>	<u>ၵၵၵၵၵၵၵၵၵ</u>
	<u>ၵၵၵၵၵၵၵၵ</u>	Gold. (fr. <u>ၵၵၵၵၵၵ</u>)
Dat.	<u>ၵၵၵၵၵၵၵ</u>	
	<u>ၵၵၵၵၵၵၵၵ</u>	



	Gen. $\left. \begin{array}{l} \text{מלכותם ודברם} \\ \text{מלכותם ודברם} \\ \text{מלכותם ודברם} \end{array} \right\}$	Gen. $\left. \begin{array}{l} \text{מלכותם ודברם} \\ \text{מלכותם ודברם} \\ \text{מלכותם ודברם} \end{array} \right\}$
	Loc. $\left. \begin{array}{l} \text{מלכותם ודברם} \\ \text{מלכותם ודברם} \\ \text{מלכותם ודברם} \end{array} \right\}$	Loc. $\left. \begin{array}{l} \text{מלכותם ודברם} \\ \text{מלכותם ודברם} \\ \text{מלכותם ודברם} \end{array} \right\}$
	Voc. $\left. \begin{array}{l} \text{מלכותם ודברם} \\ \text{מלכותם ודברם} \\ \text{מלכותם ודברם} \end{array} \right\}$	Voc. $\left. \begin{array}{l} \text{מלכותם ודברם} \\ \text{מלכותם ודברם} \\ \text{מלכותם ודברם} \end{array} \right\}$

170. **ᄒ** (the land, the earth), **ᄒᄒ**
(a borough, a family).—Feminine.

The base is unchangeable (see para. 126).

	<i>Singular.</i>	<i>Plural.</i>
Nom.	မင်း	မင်း
Acc.	မင်း, မင်း မင်း	မင်း, မင်း မင်း
Instr.	မင်း, မင်း	.....
Dat.	မင်း	မင်း
Abl.	မင်း, မင်း မင်း, မင်း မင်း, မင်း (Gold.) မင်း	မင်း
Gen.	မင်း, မင်း	မင်း မင်း, မင်း

^a Mark ሰጠላል gen. dual Yt. 13, 127.

² E.g., , also  (Geld. Y. 12, 3).

³ By the insertion of 1 before the termination $(\frac{1}{2}) + 1 + 2(\frac{1}{2})$.

* ३८९—in the sense of the loc. (see Vend. 3, 36. 37. 38).

Also, **وَالْمَالُ** Geld. Yt. 5, 6 (base **وَالْمَالُ**).

Loc. *𐭪𐭫𐭮𐭭*, *𐭪𐭫𐭮𐭭*

Voc. *𐭪𐭫𐭮𐭭* Y. 65, 12.

171. Bases ending in *𐭪𐭫𐭮𐭭*—Neuter.

These are, in most cases, indeclinable; very few of them have inflected forms, especially in the nom. and acc. sing. and plu., and, sometimes, in the loc. plu.; *e. g.*, *𐭪𐭫𐭮𐭭*, *𐭪𐭫𐭮𐭭* nom. and acc. sing.; *𐭪𐭫𐭮𐭭* acc. sing. and. du.; *𐭪𐭫𐭮𐭭*, *𐭪𐭫𐭮𐭭*, *𐭪𐭫𐭮𐭭*, *𐭪𐭫𐭮𐭭*, *𐭪𐭫𐭮𐭭* (Gāth.) acc. sing.; *𐭪𐭫𐭮𐭭* (Y. 68 2) dat. sing.; *𐭪𐭫𐭮𐭭* (Visp. 10, 1) gen. sing. (*e. g.*; *𐭪𐭫𐭮𐭭* *𐭪𐭫𐭮𐭭* *𐭪𐭫𐭮𐭭* *𐭪𐭫𐭮𐭭*); *𐭪𐭫𐭮𐭭* (Yt. 1, 18) gen. sing.; *𐭪𐭫𐭮𐭭*, *𐭪𐭫𐭮𐭭*, *𐭪𐭫𐭮𐭭*, *𐭪𐭫𐭮𐭭* acc. plu.; *𐭪𐭫𐭮𐭭*, *𐭪𐭫𐭮𐭭*, *𐭪𐭫𐭮𐭭* loc. plu.

172. Some notable inflected forms of nouns:—

𐭪𐭫𐭮𐭭 mas. (an evil-doer)—*𐭪𐭫𐭮𐭭* nom. sing.

𐭪𐭫𐭮𐭭 (one who spreads death or evil in the world)—

𐭪𐭫𐭮𐭭 mas. nom. sing.; *𐭪𐭫𐭮𐭭* Wester. (Y. 9, 31)

mas. gen. sing.; *𐭪𐭫𐭮𐭭* (Y. 57, 15) fem. gen. sing.

𐭪𐭫𐭮𐭭 mas. (winter)—*𐭪𐭫𐭮𐭭* nom. sing.; *𐭪𐭫𐭮𐭭* acc. sing.;

𐭪𐭫𐭮𐭭 gen. sing.; *𐭪𐭫𐭮𐭭* nom. plu.

𐭪𐭫𐭮𐭭 neut. (the joint of a finger)—*𐭪𐭫𐭮𐭭* acc. sing.

𐭪𐭫𐭮𐭭 fem. (Druj, demon-of-lie)—*𐭪𐭫𐭮𐭭* nom. sing.; *𐭪𐭫𐭮𐭭*,

¹ Also *𐭪𐭫𐭮𐭭* (see Vend. 6, 29. 31. 34.)—base *𐭪𐭫𐭮𐭭*.

နေည့်, * နေည့် acc. sing.; နေည့် abl. sing.; နေည့်,
 အနာသာည့် gen. sing.; အည့် voc. sing.; နေည့် nom. and acc.
 plu.; နေည့် Geld. (Yt. 4, 7) gen. plu.

ညေ့ mas. (the navel, an offspring, kith)—အညေ့ Yt. 13,
 95; အညေ့—အညေ့ Geld. (Yt. 8, 34) nom. sing.; အညေ့
 acc. sing.; ညေ့ voc. sing.; အညေ့ (Y. 46, 12) loc. plu.

ညေ့ mas. (the navel, an offspring, kith)—အညေ့
 acc. sing.; ညေ့ abl. sing.; ညေ့ gen. sing.

အညေ့ mas. (a metric foot)—အညေ့, အညေ့ instr.
 plu.; အညေ့ abl. plu.

အညေ့ neut. (covering, matting)—အညေ့, အညေ့
 acc. sing.; အညေ့ instr. sing.

အညေ့ mas. (Afrāsyaḥ)—အညေ့ nom. sing.; အညေ့
 acc. sing. [instr. plu.

အညေ့ adj. (great)—အညေ့ dat. sing.; အညေ့ acc. plu.; အညေ့

အညေ့ mas. and fem. (a word)—အညေ့ nom. sing.; အညေ့,
 အညေ့ acc. sing.; အညေ့ instr. sing.; အညေ့ (Y. 8, 1) gen.
 sing.; အညေ့ nom. plu.; အညေ့, အညေ့, အညေ့ acc. plu.;
 အညေ့ abl. dual; အညေ့, အညေ့, အညေ့ - အညေ့
 အညေ့ abl. plu.; အညေ့, အညေ့ gen. plu.

အညေ့ neut. (a weapon)—အညေ့, အညေ့ nom.
 sing.; အညေ့ acc. sing.; အညေ့, အညေ့ instr.

* Similarly, အညေ့ Geld. Y. 62, 5 (fr. အညေ့—)

sing.; **အညောင်တံတေ** Wester., **အညောင်တံတေ** Geld. (Y. 57, 29) instr. dual; **အညောင်တံတေ** gen. plu.

အညောင် neut. (budding)—**အညောင်** nom. and acc. sing.

အညောင် mas. (watching, guarding)—**အညောင်** nom. sing.; **အညောင်** acc. sing.; **အညောင်** nom. plu.

အညောင် neut. (a seat, a place)—**အညောင်** acc. sing.; **အညောင်** (also, **အညောင်**) gen. sing.

အညောင် mas. (seeing, watching)—**အညောင်** nom. sing.

အညောင် neut. (the sun)—**အညောင်**, **အညောင်** nom. sing.; **အညောင်**, **အညောင်** gen. sing.

အညောင် mas. (good in deed)—**အညောင်** nom. sing.

173. Nouns having more than one base without affecting the meaning in their inflected forms.

There are some nouns, which, in their particular inflected forms, take different bases; in most cases, a redundant **အ** is subjoined at the end. *E. g.*, **အညောင်**, **အညောင်** (a man, a male); **အညောင်**, **အညောင်** (time); **အညောင်**, **အညောင်**, **အညောင်** (a warrior); **အညောင်**, **အညောင်**, **အညောင်** (a priest); **အညောင်**, **အညောင်** (invoking); **အညောင်** (a dog); **အညောင်**, **အညောင်** (a ruler, a tyrant); **အညောင်**, **အညောင်** (a male); **အညောင်**, **အညောင်** (land); **အညောင်**, **အညောင်** (winter); **အညောင်**, **အညောင်** (the sea); **အညောင်**, **အညောင်** (a word); **အညောင်**, **အညောင်** (possessing a wounding spear); **အညောင်**, **အညောင်** (the moon); **အညောင်**, **အညောင်**, **အညောင်** (a bone).

the body); မိလ္လာမိလ္လာ , မိလ္လာမိလ္လာ , မိလ္လာမိလ္လာ (a bow); မိလ္လာမိလ္လာ ,
 မိလ္လာမိလ္လာ (a maid); မိလ္လာမိလ္လာ , မိလ္လာမိလ္လာ , မိလ္လာမိလ္လာ (orig., မိလ္လာမိလ္လာ)
 (a friend); မိလ္လာမိလ္လာ , မိလ္လာမိလ္လာ , မိလ္လာမိလ္လာ , မိလ္လာမိလ္လာ (the tongue).

174. Nouns used in more than one gender.

There are some substantives, which, in the same sense, are used in different genders, in their inflected forms. *E. g.*

မိလ္လာမိလ္လာ (abundance, prosperity)— မိလ္လာမိလ္လာ neut. dat. sing.;
 $\text{မိလ္လာမိလ္လာမိလ္လာ}$ fem. gen. sing.

မိလ္လာမိလ္လာ (a region)— မိလ္လာမိလ္လာ neut. acc. sing.;
 $\text{မိလ္လာမိလ္လာမိလ္လာ}$ fem. loc. plu.

မိလ္လာမိလ္လာ (a mountain)— $\text{မိလ္လာမိလ္လာမိလ္လာ}$ mas. acc. sing.;
 $\text{မိလ္လာမိလ္လာမိလ္လာမိလ္လာ}$ fem. acc. plu.

မိလ္လာမိလ္လာ (an offering, an oblation)— မိလ္လာမိလ္လာ neut. loc. sing.;
 $\text{မိလ္လာမိလ္လာမိလ္လာ}$ fem. abl. sing.

မိလ္လာမိလ္လာ (creation)— မိလ္လာမိလ္လာ neut. nom. sing.;
 $\text{မိလ္လာမိလ္လာမိလ္လာ}$ fem. acc. plu.

မိလ္လာမိလ္လာ (the eye)— မိလ္လာမိလ္လာ neut. nom. sing.;
 $\text{မိလ္လာမိလ္လာမိလ္လာ}$ fem. dat. plu.

မိလ္လာမိလ္လာ (dead matter)— မိလ္လာမိလ္လာ မိလ္လာမိလ္လာ mas. nom. sing.;
 $\text{မိလ္လာမိလ္လာမိလ္လာ}$ fem. nom. sing.

မိလ္လာမိလ္လာ (a house)— မိလ္လာမိလ္လာ (Yt. 5, 63) mas. acc. sing.; မိလ္လာမိလ္လာ
 (Vend. 3, 2) neut. acc. sing.; $\text{မိလ္လာမိလ္လာမိလ္လာ}$ fem. loc. plu. [acc. plu.

မိလ္လာမိလ္လာ (a feather)— မိလ္လာမိလ္လာ mas. nom. sing.; မိလ္လာမိလ္လာ fem.
 မိလ္လာမိလ္လာ (an arm)— မိလ္လာမိလ္လာ mas. gen. sing.; မိလ္လာမိလ္လာ
 မိလ္လာမိလ္လာ fem. acc. plu.

177. Comparative bases in ལྟན་པ་ form their feminine by the addition of the feminine suffix ཅ, before which the penultimate ཊ is dropped and ཡ changed to ལ; e. g., ལྟན་པ་ལྟན་ (mas.) larger, greater; fem. ལྟན་པ་ལྟན་ཅ; ལྟན་པ་ལྟན་ (mas.) more powerful; fem. ལྟན་པ་ལྟན་ཅ; but ལྟན་པ་ལྟན་ (better) drops པ in the fem.; e. g., ལྟན་པ་ལྟན་. Comp. Sans. गरीयस् heavier; fem. गरीयसी; पापीयस् wicked; fem. पापीयसी.

Note.—ལྟན་ (ལྟན་ a man) forms its feminine base ལྟན་པ་ ལྟན་.

178. The feminine base of adjectives ending in ཡ, and of substantives in ཡ which admit of a feminine, is for the most part formed by the addition of the feminine suffix ཡ to the masculine; in other words, by lengthening the final vowel. E. g., ལྟན་པ་ (mas.) strong; fem. ལྟན་པ་ཡ; ལྟན་པ་ (mas.) beautiful; fem. ལྟན་པ་ཡ; ལྟན་པ་ (mas.) a grandfather; fem. ལྟན་པ་ཡ; ལྟན་པ་ (mas.) an uncle; fem. ལྟན་པ་ཡ, &c. But, in several instances, the feminine base is formed by substituting the feminine suffix ཅ for the final ཡ; e. g., ལྟན་པ་ལྟན་ཅ ལྟན་ (mas.) a Dev; fem. ལྟན་པ་ལྟན་ཅ ལྟན་; ལྟན་པ་ལྟན་ཅ ལྟན་ (mas.) a ram; fem. ལྟན་པ་ལྟན་ཅ ལྟན་ an ewe; ལྟན་པ་ལྟན་ཅ (mas.) golden; fem. ལྟན་པ་ལྟན་ཅ; ལྟན་པ་ (Sans. पति a master) forms its feminine by subjoining the word ལྟན་པ་ལྟན་, or changing it to ལྟན་པ་ (Sans. पत्नी, पत्नि); e. g., ལྟན་པ་ལྟན་ཅ ལྟན་པ་ལྟན་ཅ acc. sing. Vend. 7, 42; ལྟན་པ་ལྟན་ཅ nom. sing. Vend. 12, 7 (the mistress of the house).

Note.—Sans. पत्नी is from पातन् (the original form of पति). ལྟན་པ་ is, though rarely, also used for ལྟན་པ་ལྟན་; e. g., ལྟན་པ་ལྟན་ dat. sing. (see Yt. 17, 58).

179. The feminine base of adjectives ending in ് is generally formed by the addition of the feminine suffix ് to the masculine base ; e. g., ് (mas.) broad ; fem. ്, ് (mas.) youthful ; fem. ് (Geld. ് Gâth. Yaç. 53, 3).

180. In the case of some lower classes of animals, the mas. and fem. are formed by subjoining * ് (male) and † ് (female) respectively to the word denoting the whole class ; as, ് (a horse) ; ് or ്, Sans. अम् (a mare) ; ് (a he-camel), ് (a she-camel) ; ് or † ് (an ox) ; ് (a cow) ; ് (a she-ass).

Chapter V. Adjectives.

181. The declension of substantives includes, as stated before, that of adjectives. Adjectives may be divided into three classes, viz.—1 Simple, 2 Derivative, 3 Compound.

(1) Simple adjectives are those that come directly from roots and are not derived from substantives ; as, ്, ്, ്.

Compare Persian كوتا, كم, دراز, خوب, بد, تيز.

(2) Derivative adjectives are those that are derived from substantive nouns ; as, ് (from ്), ് (fr. ്), ് (fr. ്), ് (fr. ്), &c.

Compare Persian امیدوار, نامور, خطرناك, بنرمند, دولتمند.

(3) Compound adjectives are those that are formed by using the

* Compare Sans. वणिङ्, वृषण्, वृषन् (rt. वृष् to engender).

† Compare Sans. धेनु (rt. धे to suck).

‡ Compare Sans. वक्षन् Sax. Oxa., Eng. Ox.

* **𑌕𑌃𑌆𑌢𑌰** Sans. तम (mas. and neut. base ; **𑌕𑌃𑌆𑌢𑌰** Sans. तमा fem. base); *e. g.*, pos. 𑌕𑌃𑌆𑌢𑌰 sweet-scented ; compara. 𑌕𑌃𑌆𑌢𑌰 **𑌕𑌃𑌆𑌢𑌰** ; super. 𑌕𑌃𑌆𑌢𑌰 𑌕𑌃𑌆𑌢𑌰.

Exception:— **𑌕𑌃𑌆𑌢𑌰** (orig., **𑌕𑌃𑌆𑌢𑌰**).

Compare Sans. शुचि pure, गुरु heavy ; compara. शुचितर, गुरुतर ; super. शुचितम, गुरुतम.

Bases of adjectives ending in **𑌕𑌃𑌆𑌢𑌰** mostly substitute **𑌕𑌃𑌆𑌢𑌰** for **𑌕𑌃𑌆𑌢𑌰** before **𑌕𑌃𑌆𑌢𑌰** and **𑌕𑌃𑌆𑌢𑌰**; *e. g.*, pos. 𑌕𑌃𑌆𑌢𑌰, compara. 𑌕𑌃𑌆𑌢𑌰 𑌕𑌃𑌆𑌢𑌰, super. 𑌕𑌃𑌆𑌢𑌰 𑌕𑌃𑌆𑌢𑌰.

185. Adjectives, which in their declension show two bases, assume before **𑌕𑌃𑌆𑌢𑌰** and **𑌕𑌃𑌆𑌢𑌰** their weak base; those with three bases assume before **𑌕𑌃𑌆𑌢𑌰** and **𑌕𑌃𑌆𑌢𑌰** their weakest base; *e. g.*, 𑌕𑌃𑌆𑌢𑌰 (orig., 𑌕𑌃𑌆𑌢𑌰 + 𑌕𑌃𑌆𑌢𑌰), weak base 𑌕𑌃𑌆𑌢𑌰; 𑌕𑌃𑌆𑌢𑌰 (orig., 𑌕𑌃𑌆𑌢𑌰 + 𑌕𑌃𑌆𑌢𑌰), weak base 𑌕𑌃𑌆𑌢𑌰; 𑌕𑌃𑌆𑌢𑌰 (from 𑌕𑌃𑌆𑌢𑌰 + 𑌕𑌃𑌆𑌢𑌰), partic. reduplic. perf.; rt. 𑌕𑌃𑌆𑌢𑌰), weakest base 𑌕𑌃𑌆𑌢𑌰; 𑌕𑌃𑌆𑌢𑌰 (from 𑌕𑌃𑌆𑌢𑌰 + 𑌕𑌃𑌆𑌢𑌰, rt. 𑌕𑌃𑌆𑌢𑌰); weakest base 𑌕𑌃𑌆𑌢𑌰; similarly, 𑌕𑌃𑌆𑌢𑌰 (from 𑌕𑌃𑌆𑌢𑌰 + 𑌕𑌃𑌆𑌢𑌰, rt. 𑌕𑌃𑌆𑌢𑌰); weakest base 𑌕𑌃𑌆𑌢𑌰 or 𑌕𑌃𑌆𑌢𑌰.

186. Final 𑌕𑌃𑌆𑌢𑌰 and 𑌕𑌃𑌆𑌢𑌰 are changed before **𑌕𑌃𑌆𑌢𑌰** and **𑌕𑌃𑌆𑌢𑌰** to 𑌕𑌃𑌆𑌢𑌰 and 𑌕𑌃𑌆𑌢𑌰, respectively; *e. g.*, 𑌕𑌃𑌆𑌢𑌰 (from 𑌕𑌃𑌆𑌢𑌰); 𑌕𑌃𑌆𑌢𑌰 (fr. 𑌕𑌃𑌆𑌢𑌰); 𑌕𑌃𑌆𑌢𑌰 (from 𑌕𑌃𑌆𑌢𑌰);

* Sometimes, in the Gāthā dialect, **𑌕𑌃𑌆𑌢𑌰** is used; *e. g.*, 𑌕𑌃𑌆𑌢𑌰 Yaç. 37, 3.

အလှဆုံး (fr. **အလှဆုံး**); **အလှဆုံး** (fr. **အလှဆုံး**). **အလှ** and **အလှေ** are frequently subjoined as *primary suffixes* to compound adjectives, the last member of which is a *root*; e. g., **အလှဆုံး** (rt. **အလှ**); **အလှဆုံး**, **အလှဆုံး** (rt. **အလှ**); **အလှဆုံး** (orig., **အလှ** + **အလှ** + **အလှဆုံး**); **အလှဆုံး** (rt. **အလှ**); **အလှဆုံး** (orig., **အလှ** + **အလှဆုံး** + **အလှ** + **အလှ**; rt. **အလှ**)

187. Occasionally, **အလှ** and **အလှေ** are subjoined to substantives; **အလှ** meaning 'more inclined to, more in the direction of'; **အလှေ**, 'most resembling'; e. g., **အလှဆုံး** easterly; **အလှဆုံး** westerly; **အလှဆုံး** southerly; **အလှဆုံး** northerly; **အလှဆုံး** the most Dev-like, i.e., the most fiendish; **အလှဆုံး** the most Zarathushtra-like, i.e., Dustoorân Dustoor; **အလှဆုံး** the most Âthravan-like; **အလှဆုံး** finest-coloured.

188. The same terminations (*viz.*, **အလှ** and **အလှေ**) are also suffixed to particles; e. g., **အလှဆုံး** (also **အလှဆုံး**); **အလှဆုံး** (also **အလှဆုံး**); **အလှဆုံး**, **အလှဆုံး**, **အလှဆုံး**; **အလှဆုံး**, **အလှဆုံး**.

189. Sometimes, **အလှေ** is subjoined to cardinal numerals; e. g., **အလှဆုံး** (Sans. **विंशतितम**) twentieth; **အလှဆုံး** a hundred times; **အလှဆုံး** (comp. Sans. **सहस्रतय**) a thousand times; **အလှဆုံး** ten thousand times.

190. (b).—By means of the primary suffixes **အလှ** and **အလှေ**.

Many adjectives may optionally form their comparative degree by the addition of the suffix **उत्तम** Sans. **इयस्*** (mas. and neut. base; **अल्प** Sans. **इयसी** fem. base), and their superlative degree by the addition of the suffix **अल्प** Sans. **इष्ट** (mas. and neut. base; **अल्प** Sans. **इष्टा** fem. base); e. g., compara. **उत्तम**, **उत्तम**, **उत्तम**; super. **अल्प**, **अल्प**, **अल्प**, &c. The difference between **अल्प**, **अल्प** and **उत्तम**, **अल्प** is this, that whereas **अल्प** and **अल्प** are added to the masculine base of the adjective, **उत्तम** and **अल्प** are subjoined to the root, from which the adjective has been derived, the vowel of the root being generally gunated, sometimes lengthened; e. g., **उत्तम** (rt. **उत्त**); **अल्प** (rt. **अल्प**); **अल्प** (rt. **अल्प**); **अल्प** (rt. **अल्प**); **अल्प** (rt. **अल्प**). Compare Sans. **क्षिप्र** quick; compara. **क्षिप्र**; superl. **क्षिप्र** (rt. **क्षिप्** to move quickly).

191. The following are some special rules for the addition of **उत्तम** and **अल्प** :—

(a) "The final vowel of a masculine base, which contains more than one syllable, or its final consonant together with the vowel preceding it, is dropped, the final consonant resuming its original form; e. g., **अल्प**, super. **अल्प**, **अल्प**, **उत्तम**, **अल्प**, **उत्तम**, **अल्प**. Comp. Sans. **पाप** wicked; **पाप**, **पाप**; **महत्** great; **महत्**, **महत्**.

(b) The suffixes **अल्प**, **अल्प**, **अल्प**, **उत्तम**, &c., are dropped, when the remainder of the base thereupon consists of only one syllable; it undergoes no change, except that its final resumes its original form; but when the remainder of the base contains more

* Ved. **यस्**; e. g., **वस्यस्** **उत्तम**, fr. **वसु** **उत्तम** good

0 LIST OF COMPARATIVES

194. List of some notable comparatives and superlatives.

Superlative.

and superlative.		Superlative.
<i>Positive.</i>	<i>Comparative.</i>	
Gâth. } powerful }		
bad		
strong		
of mighty strength		
holy		
swift		
strong		
friendly		
righteous		
little		
small		
wise		
one who smites		
powerful		
active		

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
فزع دد كد frightful		فزع دد كد
وعد long		وعد
وعد firm		{ وعد وعد
وسع wise		{ وسع وسع
وعد untrue		وعد
وعد near	وعد	وعد
وعد lovely	وعد	
وعد healing	وعد	وعد
وعد great	وعد	وعد
وعد addicted to the Yâtu		وعد
وعد radiant		وعد
وعد light		وعد
وعد good	وعد	وعد
وعد swift	وعد	وعد
وعد adorable		وعد
وعد one who knows		{ وعد وعد وعد

¹ وعد mas. nom. (see Y. 31, 2).

196. Sometimes, especially in particles, **𑀓** and **𑀔** are substituted for **𑀓𑀲𑀭𑀮** and **𑀓𑀲𑀭𑀮𑀲** for the comparative and the superlative, respectively; as, **𑀓𑀲𑀭𑀮** (orig., **𑀓𑀲𑀭𑀮𑀲**, from **𑀓𑀲𑀭𑀮**); **𑀓𑀲𑀭𑀮𑀲** (fr. **𑀓𑀲𑀭𑀮**); **𑀓𑀲𑀭𑀮𑀲𑀭𑀮**, **𑀓𑀲𑀭𑀮𑀲𑀭𑀮𑀲** (fr. **𑀓𑀲𑀭𑀮**); **𑀓𑀲𑀭𑀮𑀲𑀭𑀮𑀲** (fr. **𑀓𑀲𑀭𑀮𑀲𑀭𑀮𑀲**).

197. **𑀓𑀲𑀭𑀮𑀲** (the lengthened form of **𑀓𑀲𑀭𑀮**) is also added to pronominal bases; as, **𑀓𑀲𑀭𑀮𑀲𑀭𑀮** (this of the two) (from **𑀓**, **𑀓𑀲𑀭𑀮** this); **𑀓𑀲𑀭𑀮𑀲𑀭𑀮𑀲** (whoever of the two) (fr. **𑀓𑀲𑀭𑀮** who); **𑀓𑀲𑀭𑀮𑀲𑀭𑀮𑀲** (which of the two? fr. **𑀓𑀲𑀭𑀮** who? which?) Comp. Sans. **यतर**, **यतम** (who or which of many); **कतर**, **कतम** (which of many?); **इतर** (other); **अन्यतर** (one of the two); **एकतर** (one of the two); **एकतम** (one of many); **ततर**, **ततम** (that one of many).

The feminine bases of **𑀓𑀲𑀭𑀮**, **𑀓𑀲𑀭𑀮𑀲**, **𑀓𑀲𑀭𑀮𑀲𑀭𑀮** and **𑀓𑀲𑀭𑀮𑀲𑀭𑀮𑀲** are, as aforesaid, **𑀓𑀲𑀭𑀮𑀲𑀭𑀮**, **𑀓𑀲𑀭𑀮𑀲𑀭𑀮𑀲**, **𑀓𑀲𑀭𑀮𑀲𑀭𑀮𑀲𑀭𑀮** and **𑀓𑀲𑀭𑀮𑀲𑀭𑀮𑀲𑀭𑀮𑀲**, respectively.

Chapter VI.—Numerals.

Cardinals.

198. The crude forms of the simple cardinals are :—

1 𑀓𑀲𑀭𑀮 एक	7 𑀓𑀲𑀭𑀮𑀲𑀭𑀮 सप्तन्
2 𑀓𑀲𑀭𑀮𑀲 द्वि	8 𑀓𑀲𑀭𑀮𑀲𑀭𑀮𑀲 अष्टन्
3 𑀓𑀲𑀭𑀮𑀲𑀭 त्रि	9 𑀓𑀲𑀭𑀮𑀲𑀭𑀮 नवन्
4 { 𑀓𑀲𑀭𑀮𑀲𑀭𑀮, 𑀓𑀲𑀭𑀮𑀲𑀭𑀮𑀲 𑀓𑀲𑀭𑀮𑀲𑀭𑀮𑀲𑀭𑀮 वसुन्.	10 𑀓𑀲𑀭𑀮𑀲𑀭𑀮𑀲 दशन्
5 𑀓𑀲𑀭𑀮𑀲𑀭𑀮𑀲 पञ्चन्	11 𑀓𑀲𑀭𑀮𑀲𑀭𑀮𑀲𑀭𑀮𑀲 एकादशन्
6 𑀓𑀲𑀭𑀮𑀲𑀭𑀮𑀲𑀭𑀮 षष्	12 𑀓𑀲𑀭𑀮𑀲𑀭𑀮𑀲𑀭𑀮𑀲𑀭𑀮 द्वादशन्
	13 𑀓𑀲𑀭𑀮𑀲𑀭𑀮𑀲𑀭𑀮𑀲𑀭𑀮𑀲 त्रयोदशन्

14 चतुर्विंशत्	50 पञ्चाशत्
15 पञ्चदश	60 षष्टि
16 षोडश	70 सप्तति
17 सप्तदश	80 अशीति
18 अष्टादश	90 *नवति
19 नवदश	100 शत
20 विंशति	1,000 सहस्र
30 त्रिंशत्	10,000 दशहजार
40 चत्वारिंशत्	numberless myriads.

Note.—In Sanskrit, there are words for higher numbers than 10,000; as, लक्ष, one hundred thousand; प्रयुत, one million; कोटि, ten millions; अर्बुद, one hundred millions, महावर्बुद, one thousand millions; पद्म, ten thousand millions, &c.

199. It will be seen from the above, that the numerals from 'eleven' to 'nineteen' are formed by compounding the first nine from एकविंशत् to नवविंशत् with एकदश . In these compounds, एकदश inserts $\text{}$, while एकविंशत् , द्विविंशत् , त्रिविंशत् and चत्वारिंशत् reject their final nasal.

In enumeration, contrary to the English system, the lower number is first expressed, and then, in regular order, the higher one, with the particle एव generally at the end of each numeral; e. g., पञ्चदश एव अष्टदश five and seventy = 75;

* नवविंशत् is also used in the sense of 'nine'; as, $\text{नवविंशत् द्विविंशत्}$ acc. dual (twice nine) see Vend. 14, 17.

204. The cardinals **አምሥት** (five), **ሥነሥት** (six), **አሥረ** (seven), **አሥረ** (eight), **አምስት** (nine) and **አስመን** (ten) have one form only for the three genders; *e. g.*, **አምሥት** nom. and acc.; **አምሥት** gen. plu.—**ሥነሥት** nom. and acc.—**አሥረ** nom. and acc.—**አሥረ** nom. and acc.—**አምስት** nom. and acc.; **አምስት** gen. plu.—**አስመን** nom. and acc.; **አስመን** gen. plu.

205. **አስመን** (twelve) acc.—**አስመን** (fifteen) acc.—**አስመን** (twenty) acc.—**አስመን** (thirty) acc.—**አስመን** (forty) nom. and acc.—**አስመን** (fifty) nom. and acc.; **አስመን** Wester., **አስመን** Geld. instr. plu.—**አስመን** (sixty) acc.—**አስመን** (seventy) acc.—**አስመን** (eighty) acc.—**አስመን** (ninety) acc.; **አስመን** acc. plu.—**አስመን** (a hundred) nom. and acc. sing.; **አስመን** fem. acc. du.; **አስመን** nom. and acc. plu.; **አስመን** acc. plu.; **አስመን** instr. plu.—**አስመን** (a thousand) nom. and acc.; **አስመን** dat. sing.; **አስመን** fem. acc. du.; **አስመን** mas. acc. plu.; **አስመን** mas. acc. (Yt. 3, 10); **አስመን** instr. plu.—**አስመን** (ten thousand) acc.; **አስመን** dat.; **አስመን** acc. plu.; **አስመን** mas. acc. plu. (Yt. 3, 10); **አስመን** Wester., **አስመን** Geld. instr. plu. Mark **አስመን** Wester., **አስመን** Geld. nom. (Yt. 13, 64).

Ordinals.

206. The ordinals, except the equivalent of 'the first,' are generally derived from the cardinals, as will be seen from the following list :—

1 { പ്രഥമം , പ്രഥമം (fem. പ്രഥമം -, പ്രഥമം -) प्रथम ¹ .	11 एकादश एकदश.
2 ² द्वितीयം (fem. द्वितीयം -) द्वितीय.	12 द्वादश द्वादश.
3 तृतीयം (fem. तृतीयം -) तृतीय.	13 त्रयोदश त्रयोदश.
4 चतुर्थम् , चतुर्थम् (fem. चतुर्थम् -) चतुर्थ, तृतीय, तृथ.	14 चतुर्दश चतुर्दश.
5 पञ्चमम् पञ्चम.	15 ⁴ पञ्चदश } पञ्चदश.
6 षष्ठम् (fem. षष्ठम् -) षष्ठ. Wester. Vend. 14, 10) षष्ठ.	16 षोडश षोडश.
7 ⁵ सप्तमम् सप्तम.	17 सप्तदश सप्तदश.
8 अष्टमम् अष्टम.	18 अष्टादश अष्टादश.
9 नवम् , नवम् नवम.	19 नवदश नवदश.
10 दशम् दशम.	20 विंशति विंश or विंशतितम.
	30 त्रिंशत् त्रिंश or त्रिंशत्तम.

¹ Besides प्रथम, अविम and अविम are also used in Sanskrit.

² Also, द्वितीयम् (=आ + द्वितीय) see Wester. Vend. 10, 3, note, in the Gāthās, द्वितीयम् (Y. 45, 1).

³ Mark सप्तमम् (having seven divisions); e. g., सप्तमम् (Yt. 19, 26).

⁴ E. g., पञ्चदश after her fifteenth year (Vend. 14, 15).

207. Multiplicatives.

एकवारं सकृन् once.

द्वि, द्वयस्, द्वयः, द्विः
twice, twofold.

तृति, तृयस्, तृयः, तृतिः,
तृयस्, तृयस्, तृयस् त्रिः
thrice, threefold.

चतुस्, चतुस्, चतुस् four
times.

षड्वारं, षड्वारं, षड्वारं
six times. Comp. Sans. षोढा
or षड्वारं (in six ways).

नववारं, नववारं, नववारं nine
times (Vend. 8, 16).

द्व्यस्, द्व्यस्, द्व्यस् twentyfold.

त्र्यस्, त्र्यस्, त्र्यस् thirtyfold.

चतुस्, चतुस्, चतुस् fortyfold.

पञ्चस्, पञ्चस्, पञ्चस् fiftyfold.

षड्वारं, षड्वारं, षड्वारं sixtyfold.

सप्तस्, सप्तस्, सप्तस् seventyfold.

अष्टस्, अष्टस्, अष्टस् eightyfold.

नववारं, नववारं, नववारं ninetyfold.

द्व्यस्, द्व्यस्, द्व्यस् a hundredfold.

द्व्यस्, द्व्यस्, द्व्यस् (for -द्व्यस्
द्व्यस्) a thousandfold.

द्व्यस्, द्व्यस्, द्व्यस् (for -द्व्यस्
द्व्यस्) ten thousandfold.

208. Sometimes, multiplicatives are formed by affixing **अनेक** (the sign of the superlative) to, or putting the particle **द्व्यस्** or **तृयस्** after, the cardinals; e. g., **अनेक-द्व्यस्** a hundred times a hundred: **द्व्यस्-द्व्यस्** or **द्व्यस्** a thousand times a thousand; **द्व्यस्** ten thousand times ten thousand.*

209. Fractionals.

अर्धस् one-half, $\frac{1}{2}$

तृतिस् one-third, $\frac{1}{3}$

द्व्यस् two-thirds, $\frac{2}{3}$

त्र्यस् three-thirds, $\frac{3}{3}$

चतुस् one-fourth, $\frac{1}{4}$

पञ्चस् one-fifth, $\frac{1}{5}$

* Mark **अनेक-द्व्यस्** Wester. (Vend. 5, 19).

Chapter VII.

Pronouns, Pronominal Adjectives, and their Declension.

210. PERSONAL PRONOUNS—FIRST PERSON.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	𐭠𐭣𐭥𐭥, 𐭠𐭣𐭥𐭥 अहम्	वयम् 𐭠𐭣𐭥𐭥
Acc.	{ 𐭠𐭣𐭥𐭥, 𐭠𐭣𐭥𐭥 माम्, मा 𐭠𐭣𐭥𐭥 (Y. 53, 4).	{ 𐭠𐭣𐭥𐭥, 𐭠𐭣𐭥𐭥, 𐭠𐭣𐭥𐭥, 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 अस्मान्, नः
Dat.	𐭠𐭣𐭥𐭥, 𐭠𐭣𐭥𐭥 मे, 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 Y. 28, 3	{ 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 अस्मभ्यम् 𐭠𐭣𐭥𐭥, 𐭠𐭣𐭥𐭥, 𐭠𐭣𐭥𐭥, 𐭠𐭣𐭥𐭥 नः 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥, 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥
Abl.	𐭠𐭣𐭥𐭥, 𐭠𐭣𐭥𐭥 मत्	अस्मत् 𐭠𐭣𐭥𐭥, 𐭠𐭣𐭥𐭥
Gen.	{ 𐭠𐭣𐭥𐭥, 𐭠𐭣𐭥𐭥, 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥, 𐭠𐭣𐭥𐭥 मम, मे 𐭠𐭣𐭥𐭥 }	{ 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 अस्माकम्, नः 𐭠𐭣𐭥𐭥, 𐭠𐭣𐭥𐭥; 𐭠𐭣𐭥𐭥 (Y. 45, 2)

Note.—The declension of this pronoun is the same in all the three genders.

¹ In the Gāthā dialect.

² 𐭠𐭣𐭥𐭥 Wester., 𐭠𐭣𐭥𐭥 Geld. Yt. 15, 32.

³ Rarely; e. g., 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 grant us that boon, Yt. 10, 33. Mark 𐭠𐭣𐭥𐭥 Y. 47, 1. 3.

⁴ Geldner, Roth and Bartholomae, Yaç. 44, 15.

⁵ Very seldom; e. g., 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 (Vend. 2, 1) other than me, except me. Comp. 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 Wester. (Vend. 2, 2).

⁶ 𐭠𐭣𐭥𐭥 Prof. Justi (Vend. 13, 8). 𐭠𐭣𐭥𐭥 Y. 44, 13. [lekte, p. 109.

⁷ Vide Chr. Bartholomae's Handbuch der Altiranischen Dia-

211. Personal Pronouns—Second Person.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	¹ $\begin{matrix} \text{ရဲလ်, } ^1\text{ရဲလ်, } ^1\text{လ်, } ^2\text{ရဲလ်} \\ \text{त्वम्} \end{matrix}$	$\left\{ \begin{matrix} ^2\text{ရဲလ်ရဲလ်} \text{ ယူဃမ်, } ^2\text{ရဲလ်ရဲလ်} \\ ^2\text{ယူဃမ်, } ^2\text{ယူဃမ်} \text{ Y. 50, 5.} \end{matrix} \right.$
Acc.	$\left\{ \begin{matrix} ^1\text{ရဲယဲလ်, } ^3\text{ယဲယဲလ်} \\ \text{त्वाम्, } \text{त्वा} \end{matrix} \right.$	$\left\{ \begin{matrix} ^2\text{ရဲယဲလ်, } ^4\text{ရဲယဲလ်, } ^2\text{ရဲယဲလ်} \\ \text{ယူဃာမ်, } \text{ဘ:} \end{matrix} \right.$
Dat.	$\left\{ \begin{matrix} ^5\text{လ်, } ^2\text{ရဲလ်, } ^2\text{ရဲလ်} \\ \text{တုဃမ်, } \text{တဲ} \end{matrix} \right.$	$\left\{ \begin{matrix} ^2\text{ယဲယဲယဲယဲယဲယဲယဲ ယူဃာဃမ်} \\ ^2\text{ယဲယဲယဲယဲယဲယဲယဲ, } ^4\text{ရဲယဲ, } ^2\text{ရဲယဲ} \text{ ဘ:} \\ ^2\text{ရဲယဲယဲယဲယဲယဲယဲ, } ^2\text{ရဲယဲ} \end{matrix} \right.$
Abl.	$\left\{ \begin{matrix} ^6\text{ယဲယဲလ်, } ^6\text{ယဲယဲလ်} \\ \text{त्वन्} \end{matrix} \right.$	$\left\{ \begin{matrix} ^6\text{ယဲယဲယဲလ်, } ^6\text{ယဲယဲယဲယဲယဲယဲယဲ} \\ ^6\text{ရဲယဲ ယူဃမ်.} \end{matrix} \right.$
Gen.	$\left\{ \begin{matrix} ^7\text{လ်, } ^2\text{ရဲလ်, } \text{တဲ} \text{ ယဲယဲယဲလ်, } \\ ^2\text{ယဲယဲယဲလ်} \text{ တဘ} \\ ^2\text{ရဲယဲလ်, } ^2\text{ရဲယဲလ်} \end{matrix} \right.$	$\left\{ \begin{matrix} ^2\text{ရဲယဲ, } ^4\text{ရဲယဲ, } ^2\text{ရဲယဲ} \\ ^2\text{ရဲယဲယဲယဲယဲ, } ^2\text{ရဲယဲယဲယဲယဲယဲယဲ} \\ \text{ယူဃာကမ်, } \text{ဘ:} \end{matrix} \right.$
Voc.	² $\text{ရဲလ်, } ^2\text{ရဲလ်}$	

Note.—The declension of this pronoun is the same in all the three genders.

¹ Also used as the last member of a compound; e. g., $\text{ရဲ ရဲယဲယဲယဲယဲယဲယဲယဲယဲယဲ}$ a good king (bc) Thou over us (see Yaç. 41, 2); $\text{ရဲယဲ-ယဲယဲယဲယဲ$ (Wester.), $\text{ရဲယဲယဲယဲယဲယဲ$ (Geld.) whom Thou (Y. 46, 14); $\text{ရဲယဲလ်-ယဲယဲ$ who to thee (Y. 9, 3. 6. 9. 12).

² In the Gâthâ dialect.

³ Sometimes repeated to express emphasis; e. g., ယဲယဲလ် to Thee, to Thee (see Y. 36, 1).

⁴ Chiefly used in the Gâthâ dialect.

⁵ Mark $\text{ရဲ$ in $\text{ရဲလ်-ယဲယဲယဲ$ Wester. (see Nirang-Atash, 1).

⁶ Prof. Justi: (see Afrin Paighambar Zartusht, para. 5).

⁷ Mark $\text{ရဲယဲယဲယဲယဲ$ (of you two) gen. dual (Fragment 6, 1).

Note.—Mark **နာ** (Yt. 8, 22; Yt. 13, 78) nom. du.; **အာ** (Y. 51, 2) acc. du.

213. Third Person—Neuter **ဗာ** တ.

Singular.

Plural.

Nom.

ဗာ တ

¹**အာ** တာ

Acc. **ဗာ** တ, **ဗာ**, ²**ဗာ**

³**အာ** တ, ¹**အာ** တာ

☞ The remaining cases are like the masculine (**အာ**)

214. Third Person—Feminine **မာ** တာ.

Singular.

Plural.

Nom. ⁴**မာ**, ⁵**မာ** တာ, ⁶**မာ**

အာ တ, **မာ** တာ

Acc. **မာ**, **မာ** }
တာ

မာ တာ, **မာ** တာ }
⁷**အာ** တ, **မာ** တာ

Dat. **မာ**, **မာ** Gâth.

Gen. **မာ** (Yt. 17, 21).

¹ In several instances, **အာ** is used in the three genders; *e. g.*, **အာ** တာ, **အာ** တာ, **အာ** တာ mas.; **အာ** တာ (Vend. 7, 76) fem.; **အာ** တာ, **အာ** တာ (neut.).

² Rarely; *e. g.*, **အာ** တာ, **အာ** တာ (Yt. 6, 6).

³ In some rare instances; see Yaç. 55, 4.

⁴ Very rarely; *e. g.*, **အာ** တာ, **အာ** တာ, *i. e.*, that Druj Naçus fades away (see Vend. 9, 46).

⁵ Also used in compound forms; *e. g.*, **အာ** တာ Geld. Yaç. 32, 2; **အာ** တာ Geld. Yaç. 48, 6.

⁶ In the Gâthâ dialect (see Yaç. 31, 10); **မာ** is also used in the sense of acc. du. (see Yaç. 30, 3; Yaç. 44, 18).

⁷ Sometimes in the common gender (see Vend. 19, 12).

Demonstrative Pronouns.

215. CRUDE FORM $\text{—}\text{𐎧𐎢𐎵𐎶}$ एत—MASCULINE.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	¹ 𐎧𐎢𐎵𐎶 एषः	𐎧𐎢𐎵𐎶 एते
Acc.	𐎧𐎢𐎵𐎶 एतम्	² 𐎧𐎢𐎵𐎶 एतान्
Instr.	$\text{—}\text{𐎧𐎢𐎵𐎶}$ एतेन	एतैः
Dat.	𐎧𐎢𐎵𐎶𐎵𐎶 एतस्मै	एतेभ्यः
Abl.	𐎧𐎢𐎵𐎶𐎵𐎶 एतस्मात्	एतेभ्यः
Gen.	𐎧𐎢𐎵𐎶𐎵𐎶 एतस्य	𐎧𐎢𐎵𐎶𐎵𐎶𐎵𐎶 एतेषाम्
Loc.	𐎧𐎢𐎵𐎶𐎵𐎶 एतस्मिन्	$\text{—}\text{𐎧𐎢𐎵𐎶𐎵𐎶𐎵𐎶}$ एतेषु

Note.— 𐎧𐎢𐎵𐎶𐎵𐎶 gen. du. (see Vend. 13, 41).

Demonstrative Pronouns.

216. CRUDE FORM 𐎧𐎢𐎵𐎶 एतत्—NEUTER.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	𐎧𐎢𐎵𐎶 एतत् } ³ 𐎧𐎢𐎵𐎶	{ $\text{—}\text{𐎧𐎢𐎵𐎶}$ एतानि 𐎧𐎢𐎵𐎶𐎵𐎶
Acc.	𐎧𐎢𐎵𐎶 एतत् } ³ 𐎧𐎢𐎵𐎶	{ ⁴ $\text{—}\text{𐎧𐎢𐎵𐎶}$ एतानि 𐎧𐎢𐎵𐎶𐎵𐎶

☞ The rest of the cases are like the masculine ($\text{—}\text{𐎧𐎢𐎵𐎶}$).

¹ In some rare instances, $\text{—}\text{𐎧𐎢𐎵𐎶}$ is used in the mas. (see Vend. 5, 26; Vend. 15, 15. 16).

² See Yaç. 71, 11; Yaç. 8, 11. 13; Vend. 9, 39.

³ Rarely; e. g., 𐎧𐎢𐎵𐎶𐎵𐎶 𐎧𐎢𐎵𐎶𐎵𐎶 ; 𐎧𐎢𐎵𐎶𐎵𐎶 𐎧𐎢𐎵𐎶𐎵𐎶

⁴ In some cases, 𐎧𐎢𐎵𐎶 and 𐎧𐎢𐎵𐎶𐎵𐎶 are also used (see Vend. 2, 39; Vend. 3, 19; Vend 7, 13).

Demonstrative Pronouns.

217. CRUED FORM एता —FEMININE.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	एता } एता एषा	एताः }
Acc.	एताम्	एताः
Instr.	एता	
Gen.	एतस्याः } एताम्	एतासां }

Demonstrative Pronouns.

218. CRUDE FORMS अ , इ —MASCULINE.

It should be noted that some of the inflected forms of these pronouns are derived from अ , while others, from इ .

	<i>Singular.</i>	<i>Plural.</i>
Nom.	अ , इ अयम्	अः इम
Acc.	अम् इमम्	अः , इम् इमान्
Instr.	अ , इ अनेन	अभिः , इभिः
Dat.	अस्मै	अभ्यः , इभ्यः
Abl.	अस्मत् }	अभ्यः
Gen.	अस्य }	अस्यः

¹ Mark अस्यः (Vend. 5, 13. 14).

² In the Gāthā dialect. . . ³ See Yag. 57, 3; Yt. 11, 8.

	<i>Singular.</i>	<i>Plural.</i>
Loc.	$\left. \begin{array}{l} \text{ଏଠା} \\ \text{ସାଥାଏଠା ଅଛିନ୍} $	$\left\{ \begin{array}{l} \text{ଏଠାସାଥା} \\ \text{ସାଥାସାଥାସାଥା ଏସ୍} $

Note.—ଏଠା acc. du. (Prof. Justi, Visp. 11, 2); ସାଥାସାଥା gen. du. (Vend. 4, 48; Vend. 13, 41).

Demonstrative Pronouns.

219. CRUDE FORMS ୱ, ୱାଠା—NEUTER.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	¹ ୱ, ² ୱାଠା, ୱାଠା, ୱା	³ ୱା, ୱାଠା, ୱାଠା
Acc.	ଁ ୱା, ୱାଠା, ୱାଠା, ୱା	ଁ ୱାଠା, ୱାଠା

☞ The rest of the cases are like the masculine (ଁ, ୱାଠା).

Demonstrative Pronouns.

220. CRUDE FORMS ୱା, ୱାଠା—FEMININE.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	ଠା ଇସ୍	ଠାଠାଠା, ୱାଠା ଇସା:
Acc.	ଠାଠା ଇସାମ୍	ଠାଠା ଇସା:
Instr.	ଁ ୱାଠା, ୱାଠା ଅନସା	ଁ ୱାଠା ଆସି:
Dat.	$\left. \begin{array}{l} {}^4 \text{ଁ ୱାଠାଠା, ୱାଠାଠା} \\ \text{ଁ ୱାଠାଠା ଅସାୟି} $	$\left\{ \begin{array}{l} \text{ଁ ୱାଠାଠାଠା, ୱାଠାଠାଠା} \\ \text{ଁ ୱାଠାଠାଠା ଆସାୟି} $

¹ ୱ is also used as an enclitic at the end of certain particles, in order to give them an emphatic meaning; as, ୱାଠାଠା (ଁ + ୱାଠା); similarly, ୱାଠାଠା, ୱାଠାଠା, ୱାଠାଠା, &c.

Compare ୱା with the English neut. pronoun It, Lat. Id.

² Especially in the Gâthâ dialect.

³ See Yaç. 31, 22; ୱାଠାଠା-ଠା (Geld.) 'These to Thee (Yaç. 34, 2).

⁴ Mark ୱାଠାଠା; c. g., ୱାଠାଠାଠା ୱାଠାଠା for this family (Y. 66, 14).

	<i>Singular.</i>	<i>Plural.</i>
Abl.	$\left. \begin{array}{l} \text{מִדָּכִי} \\ \text{מִדָּכִי} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{מִדָּכִי} \\ \text{מִדָּכִי} \end{array} \right. \text{ Yt. 10, 82; } \text{מִדָּכִי}$
Gen.	$\left. \begin{array}{l} \text{מִדָּכִי}, \text{ מִדָּכִי} \\ \text{מִדָּכִי} \text{ אֲרָצָה:} \\ \text{מִדָּכִי}, \text{ מִדָּכִי} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{מִדָּכִי} \\ \text{מִדָּכִי} \end{array} \right.$
Loc.	מִדָּכִי	$\left\{ \begin{array}{l} \text{מִדָּכִי} \\ \text{מִדָּכִי (Gâth.)} \end{array} \right.$

Note.— מִדָּכִי (Gâth.) nom. and acc. du. (Prof. Justi); מִדָּכִי instr. du.

Demonstrative Pronouns.

221. CRUDE FORM מִדָּכִי —MASCULINE. Comp. Per. מִדָּכִי .

	<i>Singular.</i>	<i>Plural.</i>
Nom.		מִדָּכִי
Acc.	מִדָּכִי	$\left\{ \begin{array}{l} \text{Yt. 4, 1; } \text{מִדָּכִי}, \text{ מִדָּכִי} \\ \text{מִדָּכִי? Vend. 19, 13} \end{array} \right.$
Instr.	מִדָּכִי, מִדָּכִי	מִדָּכִי
Gen.	$\left. \begin{array}{l} \text{מִדָּכִי} \\ \text{מִדָּכִי} \\ \text{מִדָּכִי} \\ \text{מִדָּכִי} \end{array} \right\}$	מִדָּכִי

Demonstrative Pronouns.

222. CRUDE FORMS $\text{מִדָּכִי}, \text{מִדָּכִי}$ —NEUTER.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	מִדָּכִי, מִדָּכִי	מִדָּכִי

¹ In some rare instances; e. g., $\text{מִדָּכִי} \text{ מִדָּכִי} \text{ מִדָּכִי}$ Yt. 5, 132; Yt. 16, 19; Yt. 17, 61.

	<i>Singular.</i>	<i>Plural.</i>
Acc.	$\left. \begin{array}{l} \text{𐎠𐎡𐎴} \\ \text{𐎡𐎴𐎠} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{𐎠𐎡𐎴𐎠, 𐎠𐎡𐎴, 𐎠𐎡𐎴} \\ \text{𐎠𐎡𐎴𐎠, 𐎠𐎡𐎴𐎠 } \text{Yt. 1, 10.} \end{array} \right.$

𐎠𐎡𐎴 The rest of the cases are like the masculine (𐎠𐎡𐎴).

Demonstrative Pronouns.

223. CRUDE FORM 𐎠𐎡𐎴—FEMININE.

	<i>Singular.</i>	<i>Plural.</i>
Acc.	𐎠𐎡𐎴	¹ 𐎠𐎡𐎴𐎠𐎡𐎴, 𐎠𐎡𐎴
Dat.	$\left. \begin{array}{l} \text{𐎠𐎡𐎴𐎠𐎡𐎴} \\ \text{𐎠𐎡𐎴𐎠𐎡𐎴} \end{array} \right\}$	𐎠𐎡𐎴𐎠𐎡𐎴
Abl.	𐎠𐎡𐎴𐎠𐎡𐎴	
Gen.	𐎠𐎡𐎴𐎠𐎡𐎴	

224. Besides these (*viz.*, 𐎠𐎡𐎴, 𐎠, 𐎠𐎡𐎴), there is another demonstrative pronoun, but rarely met with; *viz.*, 𐎠𐎡𐎴 (Sans. असौ he, she) nom. mas. and fem.; as, 𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴 (mas. nom. sing.); ...𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴 (fem. nom. sing.). Mark 𐎠𐎡𐎴 Wester. Yt. 8, 54; Yt. 19, 56.

Relative Pronouns.

225. CRUDE FORM 𐎠𐎡𐎴 𐎠—MASCULINE.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	$\left\{ \begin{array}{l} \text{𐎠𐎡𐎴, 𐎠𐎡𐎴 𐎠} \\ \text{𐎠𐎡𐎴𐎠𐎡𐎴, 𐎠𐎡𐎴𐎠𐎡𐎴} \\ \text{𐎠𐎡𐎴𐎠𐎡𐎴, 𐎠𐎡𐎴𐎠𐎡𐎴} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{𐎠𐎡𐎴𐎠𐎡𐎴, 𐎠𐎡𐎴} \\ \text{𐎠𐎡𐎴𐎠𐎡𐎴} \\ \text{𐎠𐎡𐎴𐎠𐎡𐎴 𐎠} \end{array} \right.$

¹ *E. g.*, ...𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴 Y. 23, 1. [Yt. 17, 58.]

² 𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴 Yt. 8, 51; 𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴

³ Also used in compound forms; *e. g.*, 𐎠𐎡𐎴 Geld. Y. 29, 8.

	<i>Singular.</i>	<i>Plural.</i>
Acc.	⁶ ငါး , ငါး ယံ	⁷ တို့ , တို့ ယံ ⁸ သူတို့ , သူတို့
Instr.	သူ	သူတို့ ယံ
Dat.	သူတို့ ယံ	⁷ သူတို့ ယံ သူတို့
Abl.	သူတို့ } သူတို့ ယံ	⁷ သူတို့ ယံ ယံ
Gen.	⁹ သူတို့ , သူတို့ သူတို့ } သူတို့ ယံ	သူတို့ ယံ

ငါး Geld. Y. 29, 7; Y. 44, 2; **သူတို့** Geld. Y. 44, 19;
သူတို့-သူတို့ Geld. Yt. 13, 18.

⁴ As the first member of a compound when followed by **ဝ** or **တ**; *e. g.*, **သူတို့-သူတို့**, **သူတို့-သူတို့**, **သူတို့-သူတို့**, **သူတို့-သူတို့**, **သူတို့-သူတို့** (for **သူတို့-သူတို့**), **သူတို့-သူတို့**, (also **သူတို့-သူတို့** Geld. Yt. 4, 1); **ငါး-သူတို့**. Observe that the last four forms are found in the Gâthâ dialect only. Sometimes, though very rarely, **သူတို့** is used separately by itself, (see Yt. 19, 87).

⁵ Mark **သူတို့-သူတို့** Geld. (Yaç., 43, 14), who thy (lit.).

⁶ In the Gâthâ dialect.

⁷ Also **သူတို့** Geld. whom Thou (see Yaç. 46, 14).

⁸ Rarely; *e. g.*, **သူတို့** **သူတို့** **သူတို့** (Yt. 5, 5).

⁹ Mark **သူတို့** Yt. 10, 64.

	<i>Singular.</i>	<i>Plural.</i>
Loc.	$\left. \begin{array}{l} \text{⁂⁂⁂⁂⁂⁂ यस्मिन्} \\ \text{⁂⁂⁂⁂⁂⁂⁂⁂} \end{array} \right\}$	$\left. \begin{array}{l} \text{⁂⁂⁂⁂⁂⁂⁂⁂} \\ \text{⁂⁂⁂} \end{array} \right\}$


Note 1.—⁂⁂⁂⁂⁂⁂ यौ nom. du. (Y. 10, 3); ⁂⁂⁂⁂⁂⁂⁂⁂ Geld. (which are) nom. du. Yt. 13, 12. Mark ⁂⁂⁂⁂⁂⁂⁂⁂ Geld., ⁂⁂⁂⁂⁂⁂⁂⁂ Wester., nom. du. (Yt. 1, 25); ⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂ ययौ gen. du. Vend. 13, 9.

Note 2.—⁂⁂⁂⁂⁂⁂ derives ⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂ Sans. यतर whoever of the two.

Relative Pronouns.

226. CRUDE FORM ⁂⁂⁂⁂⁂⁂ यत्—NEUTER.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	⁂⁂⁂⁂⁂⁂, ⁂⁂⁂⁂⁂⁂ यत्	⁂⁂⁂⁂⁂⁂ यानि
Acc.	$\left. \begin{array}{l} \text{⁂⁂⁂⁂⁂⁂ यत्} \\ \text{⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{⁂⁂⁂⁂⁂⁂, ⁂⁂⁂⁂⁂⁂ यानि} \\ \text{⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂} \end{array} \right.$

 The rest of the cases are like the masculine (⁂⁂⁂⁂⁂⁂).

Relative Pronouns.

227. CRUDE FORM ⁂⁂⁂⁂⁂⁂ या—FEMININE.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	⁂⁂⁂⁂⁂⁂ या	⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂, *⁂⁂⁂⁂⁂⁂ याः
Acc.	⁂⁂⁂⁂⁂⁂ याम्	⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂, *⁂⁂⁂⁂⁂⁂ याः
Instr.	⁂⁂⁂⁂⁂⁂	

¹ Only in a few instances; e. g., Vend. 5, 22. 23. 24. 25.

² ⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂ = ⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂ (see Yt. 15, 43).

[33.

³ Sometimes; see Vend. 4, 45; Yt. 19, 82; Y. 65, 5; Yt. 8,

⁴ Mark ⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂ fem. nom. plu. Yt. 5, 34; Yt. 15, 24; ⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂⁂ fem.

acc. plu. Yt. 15, 39.

Interrogative Pronouns.

229. CRUDE FORMS **झन, झग**—NEUTER.

Singular.

Plural.

Nom. **झन, झग**

¹ **झगग**

Acc. **झन, झग**

क The rest of the cases are like the masculine (**अ, न**).

Interrogative Pronouns.

230. CRUDE FORM **अ का**—FEMININE.

[Geld.

Nom. Sing.—**अ का**; in compound forms, **अन.अ, अक.अ.अ**

Acc. Sing.—**अ का**. Mark **अ** Geld. Y. 46, 1.

Dat. Sing.—**अदाय** कश्चि.

[44, 12.

Abl. Sing.—**अदाय** Wester., **अदाय** Geld. Y.

Indefinite Pronouns.

231. In several instances, **अ** and **न** are also used as indefinite pronouns, meaning, 'any one, anything, whoever, whatever.'

E. g., **अनय कश्चित्** mas. nom. sing. (Vend. 8, 100); **अन**

mas. nom. sing. (Vend. 3, 14); **अनय** (Y. 9, 28); **अनय**,

अनय mas. dat. sing.; **अनय** fem. dat. sing.,

अनय mas. gen. sing., **अनय**, **अनय**, **अनय**

gen. sing., **अनय अनय** (Yt. 11, 5) mas. loc. sing. -**अनय**

अनय अनय अनय (Yt. 5, 101) loc. sing. (in each

channel). **अनय** gen. plu. It is used in the three genders ;

e. g., **अनय...अनय** mas. Vend. 18, 22); ...**अनय**

अनय neut. (Vend. 9, 13); **अनय...अनय** fem.

¹ *E. g.*, **अनय ... अनय** (Vend. 2, 39), what lights.

(Vend. 8, 2; Vend. 15, 14). Sometimes, **ሒህ** and **ከህ** are subjoined to the negative particles **ሕ** and **ሕፍ**; *e. g.*, nom. sing. **ሒህህህ**, **ሒህህህ** (also **ሒህህ-ሕህህ** Geld.), **ሒህህሕፍ**, acc. sing. **ከህህህ**, **ከህህህ** (Y. 34, 7). From the same base are derived **ሕህህ**, **ሕህህ** and **ሕህህ**, meaning, 'any, whatever'; *e. g.*, **ሕህህህህ**, **ሕህህ...ሕህህ** (whatever); **ሕህህህህህህህህህ** anything of low value (Vend. 18, 34); **ሕህህህህህህህህህ** with any look or glance (Yt. 11, 5). Also, **ከህ** (Sans. **क्वि**), a particle giving to the preceding word an indefinite signification, et cetera; *e. g.*, **ከህህህህህህህ** any medicine, medicine, &c.

232. Besides these, there is another particle, *viz.*, **ሕህህህህህ**, used indefinitely and always preceded by **ሕህህህህህህ**; *e. g.*, **ሕህህህህህህ-ሕህህህህህህ** Wester., **ሕህህህህህህ.ሕህህህህህህ** Geld. (Yaç. 24, 4; Visp. 4, 2; Visp. 9, 7).

Reflexive Pronouns.

233. CRUDE FORMS **ሕህህ**, **ሕህህ**, **ሕህህ** (one's own)—MAS.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	ሕህህ, ሕህህ, ሕህህ	
Acc.	ሕህህ	
Instr.	ሕህህ, ሕህህ	ሕህህህህ, ሕህህህህ
Dat.	ሕህህ, ሕህህ ሕህህ, ሕህህ	
Gen.	ሕህህህህ, ሕህህህህ	ሕህህህህ
Loc.	ሕህህህህ, ሕህህህህ	ሕህህህህ

¹ In the Gâthâ dialect; *e. g.*, **ሕህህ** Yaç. 46, 11.

Note.—**ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨᠠᠨ** instr. du. (Vend. 6, 46).

Reflexive Pronouns—Neuter.

234. The nom. and acc. neuter forms of these pronouns are not met with. The rest of the cases (from the instr. to the loc.) are like the masculine (**ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨ**, **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨ**, **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨ**).

Reflexive Pronouns.

CRUDE FORMS **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨ**, **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨ**, **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨ** **ᠰᠠ**—FEMININE.

Nom. Sing.—**ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨ**, **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨ**; **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨ** Y. 46, 11.

Nom. Du.—**ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨ** (e. g., **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨ ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨ** Yt. 10, 113).

Acc. Sing.—**ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨ**, **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨ**; **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨ** Yt. 4, 5.

Dat. Sing.—**ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨᠠᠨ**, **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨᠠᠨ** Gâth. [Vend. 16, 7.

Gen. Sing.—**ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨᠠᠨ**, **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨᠠᠨ**, **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨᠠᠨ**, **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨᠠᠨ**

235. From **ᠠᠨᠠᠭᠠᠨ** (one's own) we meet with its derivatives—

(a) **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨᠠᠨ**, **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨᠠᠨ**, the inflected forms of which as found in the sacred writings are these:—

ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨᠠᠨ fem. nom. sing.; **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨᠠᠨ** neut. acc. sing.; **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨ** mas. instr. sing.; **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨ** mas. abl. sing.; **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨ** fem. acc. plu.

(b) **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨᠠᠨ** Sans. स्वतस् (adv.) by one's own self, of one's self.

(c) **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨᠠᠨ** (Wester.), **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨᠠᠨ** (Geld.) of one's self.

236. Possessive Pronouns.—First Person.

SPECIAL BASE FOR THE SINGULAR, **ᠠᠨᠠᠭᠠᠨ**, **ᠠᠨᠠᠭᠠᠨ** MY, MINE.

Nom. **ᠠᠨᠠᠭᠠᠨ** mas.; **ᠠᠨᠠᠭᠠᠨ** fem.; e. g., **ᠠᠨᠠᠭᠠᠨ ᠠᠨᠠᠭᠠᠨ** my soul Y. 29, 5; **ᠠᠨᠠᠭᠠᠨ ᠠᠨᠠᠭᠠᠨ** Y. 46, 8.

Dat. **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨ**, **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨ**, e. g., **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨ** be ye for my help Y. 50, 7; **ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠨ**

သလ္လိကသမ္ဘာ for my exhorter Y. 46, 3; ကုသိုလ်ကုသ...သန္တရိယာ for my body Y. 9, 27.

Gen. သန္တရိယာ mas., သန္တရိယာ fem.; e. g., ကုသိုလ်ကုသ...သန္တရိယာ Y. 48, 12; သန္တရိယာ သန္တရိယာ of my wisdom Y. 44, 10.

Loc. သန္တရိယာ; e. g., သန္တရိယာ သန္တရိယာ in my mind Y. 32, 1.

Nom. Plu.—သန္တရိယာ; e. g., သန္တရိယာ သန္တရိယာ သန္တရိယာ သန္တရိယာ certainly there are four males who are mine Vend. 18, 31.

Acc. Plu.—သန္တရိယာ mas., သန္တရိယာ fem., သန္တရိယာ neut.; e. g., သန္တရိယာ သန္တရိယာ Y. 48, 2; သန္တရိယာ သန္တရိယာ သန္တရိယာ သန္တရိယာ I do not accept these offerings of mine Yt. 5, 93; သန္တရိယာ သန္တရိယာ သန္တရိယာ သန္တရိယာ Yt. 14, 38; သန္တရိယာ သန္တရိယာ သန္တရိယာ သန္တရိယာ the man himself (or this man) will destroy my doctrines Y. 32, 10.

237. Possessive Pronouns—First Person.

SPECIAL BASE FOR THE PLURAL, သန္တရိယာ, သန္တရိယာ OUR, OURS.

Acc.—သန္တရိယာ, သန္တရိယာ, သန္တရိယာ; e. g., သန္တရိယာ သန္တရိယာ our rejoicers Y. 40, 3; သန္တရိယာ သန္တရိယာ our questions Y. 43, 10; သန္တရိယာ သန္တရိယာ သန္တရိယာ သန္တရိယာ our flocks and men Y. 45, 9.

Nom.—သန္တရိယာ neut.; e. g., *သန္တရိယာ သန္တရိယာ our names Yt. 1, 3.

* Mark that သန္တရိယာ is used both in the singular and the plural number; e. g., သန္တရိယာ သန္တရိယာ sing. Vend. 19, 29; သန္တရိယာ သန္တရိယာ plu. (invoke these names of mine) Yt. 15, 49.

Instr.—**အဖေဗုဒ္ဓ**, **ယုဒအဖေဗုဒ္ဓ**; *e.g.*, **ယုဒအဖေဗုဒ္ဓ** **အဖေဗုဒ္ဓ**
with our foremost (men) Y. 34, 1. **အမာယုဒအဖေဗုဒ္ဓ**
အမာယုဒအမာယုဒ with our bodies (lit. bones) and lives. Y. 37, 3.

Possessive Pronouns—Second Person.

238. SPECIAL BASE FOR THE SINGULAR, **အသက်** THY, THINE.

Instr.—**အသက်**; *e.g.*, **အသက်** **အသက်** by Thine own mind
Y. 31, 11. [fire Y. 43, 9.

Dat.—**အသက်**; *e.g.*, **အသက်** **အသက်** for Thy

Abl.—**အသက်**; *e.g.*, **အသက်** **အသက်** from
Thy love or will Y. 47, 5.

Gen.—**အသက်** mas. and neut., **အသက်** fem.; *e.g.*,
အသက် **အသက်** Thy fire's flame Y. 43, 4; **အသက်**
အသက် of Thy Holiness Y. 48, 8.

Loc.—**အသက်**; *e.g.*, **အသက်**...**အသက်** in Thy love
Y. 33, 10; **အသက်** **အသက်** in Thy grace Y. 41, 4.

Nom. Plu.—**အသက်** mas.; **အသက်** neut.; *e.g.*, **အသက်**
အသက် Thy praisers Y. 41, 5; **အသက်** **အသက်** Thy
Sovereign Power Y. 51, 4. [Y. 44, 12.

Acc. Plu.—**အသက်** neut.; *e.g.*, **အသက်** **အသက်** Thy blessings

Loc.—**အသက်** fem.; *e.g.*, **အသက်** **အသက်** in Thy
regions Y. 43, 7.

Possessive Pronouns—Second Person.

239. SPECIAL BASE FOR THE PLURAL, **အသက်**, **အသက်**,
အသက် your, yours.

Acc. **အသက်**, **အသက်** mas., **အသက်** fem.;
e.g., **အသက်** **အသက်** **အသက်** to protect Your poor

man Y. 34, 5. **දේශය** **ඥානසුඤ්ඤා** Your choice Y. 46, 18 ;
දේශධර්මසුඤ්ඤා Your sacred wisdom Y. 34, 14.

Instr.—**ඥානසුඤ්ඤා**, *e. g.*, **ඥානසුඤ්ඤා** **ඥානසුඤ්ඤා** by Your Sovereign Power Y. 34, 15.

Dat.—**ඥානසුඤ්ඤා**, **ඥානසුඤ්ඤා**, **ඥානසුඤ්ඤා**; *e. g.*,
ඥානසුඤ්ඤා **ඥානසුඤ්ඤා** for Your Māthra-speaker Y. 50, 5 ;
දේශය.....**ඥානසුඤ්ඤා** for Your praise Y. 50, 10 ; -**ඥානසුඤ්ඤා**
ඥානසුඤ්ඤා...**ඥානසුඤ්ඤා** to you (who are) the prophets
 Y. 20, 3.

Gen.—**ඥානසුඤ්ඤා**, **ඥානසුඤ්ඤා**; *e. g.*, -**දේශය**
ඥානසුඤ්ඤා **ඥානසුඤ්ඤා** of Your adoration Y. 50, 7 ;
දේශය **ඥානසුඤ්ඤා** **දේශය** with the mind of
 Your wisdom Y. 49, 6.

240. Pronominal Adjectives.

ඥාන **අනෙක** another ; **සෑම** **විෂය** every, all ; **සෑම**
සර්ව whole, entire, all ; **ඥාන** **සම** all, same ; **ඥාන** **සම** both. Of
 these, **ඥාන** and **සෑම** follow the declension of nouns as well
 as of pronouns, as will be seen from the paradigms given below.

ඥාන is inflected in the dual number.

241. Inflected Forms of these pronominal adjectives as found
 in the sacred writings :—

ඥාන—**ඥාන** neut. nom. sing. ; **ඥාන** fem. acc. sing. ;
ඥාන (Y. 58, 6) mas. acc. plu. ; **ඥාන** neut. acc. plu.

ඥාන—**ඥාන** fem. nom. sing. ; **ඥාන**, **ඥාන** (Gāth.) neut.
 acc. sing. ; **ඥාන** neut. gen. sing. ; **ඥාන** fem. gen.
 sing. ; **ඥාන**, **ඥාන** Wester., **ඥාන** Geld. mas. loc. sing.

ඥාන—**ඥාන** fem. nom. ; **ඥාන** mas. dat. ; **ඥාන** mas. loc.

242. 𐎠𐎡𐎴 (other, another)—Masculine.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	¹ 𐎠𐎡𐎴, 𐎠𐎡𐎴	{ 𐎠𐎡𐎴, 𐎠𐎡𐎴 𐎠𐎡𐎴 (Yt. 5, 69)
Acc.	{ 𐎠𐎡𐎴, 𐎠𐎡𐎴 𐎠𐎡𐎴 (Gâth.) }	{ 𐎠𐎡𐎴, 𐎠𐎡𐎴 𐎠𐎡𐎴 (Gâth.) }
Instr.	𐎠𐎡𐎴	𐎠𐎡𐎴
Dat.	𐎠𐎡𐎴	𐎠𐎡𐎴
Abl.	{ 𐎠𐎡𐎴, 𐎠𐎡𐎴 𐎠𐎡𐎴 }	𐎠𐎡𐎴
Gen.	𐎠𐎡𐎴	{ 𐎠𐎡𐎴 𐎠𐎡𐎴 Vend. 2, 29. }

243. 𐎠𐎡𐎴—Neuter.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	𐎠𐎡𐎴	² 𐎠𐎡𐎴, 𐎠𐎡𐎴
Acc.	³ 𐎠𐎡𐎴, 𐎠𐎡𐎴	⁴ 𐎠𐎡𐎴, 𐎠𐎡𐎴

𐎠𐎡𐎴 The rest of the cases are like the masculine.

244. 𐎠𐎡𐎴—Feminine.

	<i>Singular.</i>	<i>Plural.</i>
Acc.	𐎠𐎡𐎴	𐎠𐎡𐎴, 𐎠𐎡𐎴
Gen.		𐎠𐎡𐎴, ⁵ 𐎠𐎡𐎴

¹ 𐎠𐎡𐎴.....𐎠𐎡𐎴 (Y. 9, 10) the one,...the other.

² E. g., 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 Vend. 1, 21.

³ 𐎠𐎡𐎴 = 𐎠𐎡 + 𐎠𐎡𐎴 (see Yt 13, 73).

⁴ Sometimes, 𐎠𐎡𐎴, e. g., 𐎠𐎡𐎴 𐎠𐎡𐎴

⁵ E. g., 𐎠𐎡𐎴 𐎠𐎡𐎴 Y. 19, 5.

250. **သုသာမဗျူဟေ**, **သုသာမဗျူဟ** (weak base), of such as you, of men like you ; **ဦးသာမဗျူဟ** gen. sing. ; **-သဗျူဟေ** **နေဝှာ**, **နေဝှာသာမဗျူဟ** gen. plu. ; **ရံသာမဗျူဟ** (orig., **ဗဟ + သုသာမဗျူဟ**) loc. plu.

251. **ဗုဇ္ဈာမ** (strong base), **ဗုဇ္ဈာမ** (weak base), **ဗုဇ္ဈာမ** (fem. base), so much, this much ; **ဗုဇ္ဈာမ** mas. nom. sing. ; **ဗုဇ္ဈာမ** fem. nom. sing. ; **ဗုဇ္ဈာမ** neut. nom. and acc. sing. ; **ဗုဇ္ဈာမ**, **ဗုဇ္ဈာမ** mas. acc. sing. ; **ဗုဇ္ဈာမ** mas. instr. sing. ; **ဗုဇ္ဈာမ** mas. abl. plu.

252. **ဗုဇ္ဈာမ** (strong base), **ဗုဇ္ဈာမ** (weak base), **ဗုဇ္ဈာမ** (fem. base), so much, this much ; **ဗုဇ္ဈာမ** fem. nom. sing. ; **ဗုဇ္ဈာမ** neut. nom. and acc. sing. ; **-ဗုဇ္ဈာမ** **ဗုဇ္ဈာမ** mas. acc. sing. ; **ဗုဇ္ဈာမ** fem. instr. sing. ; **-ဗုဇ္ဈာမ** **ဗုဇ္ဈာမ** neut. instr. sing. ; **ဗုဇ္ဈာမ** gen. sing. ; **ဗုဇ္ဈာမ** gen. plu.

253. **ဗုဇ္ဈာမ** (str. b.), **ဗုဇ္ဈာမ** (w. b.), **-ဗုဇ္ဈာမ** **ဗုဇ္ဈာမ** (fem. base), so much, this much ; **ဗုဇ္ဈာမ** neut. nom. and acc. sing. ; **ဗုဇ္ဈာမ** fem. instr. sing. ; **-ဗုဇ္ဈာမ** **ဗုဇ္ဈာမ** neut. instr. sing. ; **ဗုဇ္ဈာမ** gen. sing. Comp. Sans. **एतावत्** so much.

254. **ဗုဇ္ဈာမ** (str. b.), **ဗုဇ္ဈာမ** (w. b.) that much ; **ဗုဇ္ဈာမ** nom. plu. Comp. Pehl. **အံဗဟ**

255. **ဗုဇ္ဈာမ** (str. b.), **ဗုဇ္ဈာမ** (w. b.), **ဗုဇ္ဈာမ** (fem. base), as much as ; **ဗုဇ္ဈာမ** fem. nom. sing. ; **ဗုဇ္ဈာမ** neut. nom. and acc. sing. ; **ဗုဇ္ဈာမ** instr. sing. Comp. Sans. **यावत्**.

Note.—**यथायथा** also means “as long as, whenever” (see Vend. 6, 31. 34; Vend. 14, 11. 12; Vend. 15, 45).

256. **यथायथा** (str. b.), **यथा** (w. b.) how much; **यथायथा** mas. nom. sing. (in what capacity, what was his position) Y. 19, 20; Y. 20, 4; **यथायथा** mas. acc. sing.; **यथा** neut. nom. and acc. sing.; **यथायथा** nom. plu. Comp. Per. **यथायथा**

Note.—**यथायथा** = orig., **यथा** + **यथा**.

CHAPTER VIII.—THE VERB.

257. The crude forms of the verbs are either primitive or derivative. The primitive forms are the roots, which require some change or addition before the inflectional terminations can be affixed. The derivative verbs are the Frequentative or Intensive, the Desiderative, the Denominative and the Causal.

258. Verbs have three numbers: singular, dual and plural; and in each number three persons: first, second and third. The dual number denotes, as it does in declension, ‘two’; its forms are rare. The terminations which denote the persons in the different numbers are called **personal terminations**.

259. Primitive roots are conjugated in three voices, *viz.*—

(a) In the **Parasmaipada**, *i.e.*, ‘active voice’ (literally ‘voice or step for another’).

(b) In the **Atmanepada**, *i.e.*, ‘reflective voice’ (literally ‘voice or step for one’s self’).

(c) In the **Passive** voice.*

260. The Parasmaipada implies that the action of the verb tends to a person or thing other than the agent (objective). The Atmanepada expresses that the action of the verb is confined to the agent (subjective). In other words, “the Parasmaipada may be said to be used, when the fruit or consequence of the action expressed by the verb accrues to a person or thing other than the agent; whereas the Atmanepada is employed when the fruit or consequence of the action expressed by the

* Comp. Dr. Kielhorn’s Sanskrit Grammar, 3rd Ed., p. 78

verb accrues to the agent ;" e. g., rt. **𐬨𐬀𐬭𐬀** to ask ; **𐬨𐬀𐬭𐬀𐬨𐬀𐬭𐬀𐬭𐬀** (Parasmai.) he asks (for somebody else) ; **𐬨𐬀𐬭𐬀𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀** (Atmane.) he asks (for himself) ; **𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀** (Parasmai.) do thou (for some body else) ; **𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀** (Atmane.) do thou (for thyself).

This rule is, however, by no means universally valid, and the right use of the two *padas* (*viz.*, Parasmai. and Atmane.) can only be learnt by a long and careful study of the Avesta literature.

261. Many roots throughout all tenses and moods are conjugated both in the Parasmaipada and in the Atmanepada ; some only in the Parasmaipada ; others again in the Atmanepada.

"The Parasmaipada and Atmanepada are formally distinguished by two sets of personal terminations, one of which is added in the Parasmaipada, whereas the other set is always added in the Atmanepada."*

262. The conjugation of the verb comprises eight forms, partly tenses and partly moods. These are the present (including the present subjunctive), the imperfect† (including the imperfect subjunctive), the imperative, the potential, the future, the perfect, the aorist, and the precativ or benedictive. Of these, the first four, *viz.*, the present, the imperfect, the imperative and the potential are called **conjugational tenses and moods**, or, according to Dr. Kielhorn, **special tenses**, because the personal terminations of these four forms are very seldom attached directly to the crude form of a primitive root. In most cases they are added to special inflective bases derived from the root. While the last four, *viz.*, the future, the perfect, the aorist and the precativ are called **non-conjugational**, or, according to Dr. Kielhorn, **general tenses**, because their base is formed according to one general rule for all verbs of whatever conjugation ; in other words, all verbs of whatever class in these tenses are, as it were, of one common conjugation.

Observation.—In the future, the perfect, the aorist and the precativ, the formation of the passive voice is generally the same

* Comp. Dr. Kielhorn's Sans. Grammar, 3rd Ed., pp. 78-79.

† Also called the First Preterite.

as that of the Atmanepada or reflective voice, while in the first four tenses and moods, the formation of the Atmanepada differs from that of the passive, as will be seen hereafter.

Ten Classes of Conjugation.

263. Before the personal terminations are affixed to roots, "an inflective special base must be formed out of the root. Ten different rules are, therefore, propounded for forming verbal bases out of roots in the first four tenses and moods. All verbs are, for this reason, arranged under ten classes, as they follow one or the other of these rules. In the non-conjugational tenses there is only one general rule for forming the base."*

Formation of the Special Base in the Ten Classes.

264. Special base of roots of the First Class.—Change the vowel of 'the root to its guṇa equivalent before every termination of the four tenses and moods, and affix **स**; *e. g.*, rt. **हृ** (हृ), unchangeable special base **हृस**; rt. **हृ**, unchangeable special base **हृस**, &c. Comp. Sans. unchangeable special base **हृ** (rt. **हृ**). Similarly, **भ्र** (rt. **भ्र**); **सर्ष** (rt. **सृष**).

Note 1.—Sometimes, though rarely, the radical vowel is changed to its vridddhi equivalent; e. g., သသေ, ဗသေ (rt. သေ); ဗသေ-မ (rt. သေ မ) ; လသေ (rt. သေ)

Note. 2.—This affixal **𐎠** is generally lengthened before any termination beginning with **𐎠** or **𐎡**; *e. g.*, **𐎠𐎠𐎡𐎢**, **𐎠𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈**

265. Special base of roots of the Second Class.—Change the radical vowel to its guṇa equivalent before the **strong terminations** only. Before all the other terminations the original vowel of the root must be retained; *e. g.*, rt. $\text{ṛ}6$; special weak base $\text{ṛ}6$;

* Comp. Professor Sir Monier William's Sanskrit Grammar, 2nd Ed., p. 110.

strong base **जि**. Comp. Sans. weak base **इ**; strong base **इ** (rt. **इ** to go); weak base **वि**; strong base **वे** (rt. **वि** to know).

266. It should be noted that the **strong terminations** are those of the present and imperfect singular of the three persons of the Parasmaipada, of the imperative first person singular, dual and plural of the Parasmaipada and the Atmanepada, and the imperative third person singular of the Parasmaipada.

Note.—Sometimes, though rarely, the terminations of the present third person singular, and first person plural of the Atmanepada, and of the imperfect third person singular of the Atmanepada, cause the vowel of the root of the second class to be strengthened; *i. e.*, changed to its guṇa equivalent; *e. g.*, **जिजि** (rt. **जि**), **जिजिजि** Geld., **जिजिजिजि**, **जिजिजिजि** (rt. **जि**); **जिजिजि** (rt. **जि**); **जिजिजिजि** (rt. **जि**)

267. Special base of roots of the Third Class.—Reduplicate the root.* Before the strong terminations the radical vowel is generally gunated; *e. g.*, rt. **जि** to see; special weak base **जिजि**; strong base **जिजिजि**.—Comp. Sans. weak base **जु**; strong base **जुहो**, (rt. **जु** to sacrifice).

Note.—Reduplication consists in the doubling of a root according to certain rules. That portion of a reduplicated form which is prefixed to the root is called the reduplicative syllable; *e. g.*, **जि** in **जिजिजि**, **जि** in **जिजिजिजि**, &c. Prepositions prefixed to reduplicated verbal forms take their places before the reduplicative syllable; *e. g.*, **जिजिजिजि** (rt. **जि**); **जिजिजिजिजि** (rt. **जि**); **जिजिजिजिजि** (rt. **जि**)

268. Special base of roots of the Fourth Class.—Affix **जि** to the root, the vowel of which is left unchanged; *e. g.*, rt. **जि**, unchangeable special base **जिजिजि**; rt. **जि**, unchangeable

* For a list of reduplicated forms, see pp. 168-171.

special base सुष्य. Comp. Sans. unchangeable special
base सुष्य (rt. तुष्). Similarly, शीघ्र (rt. शीघ्र); सिध्य (rt. सिध्य).

Note.—This affixal **נש**, when followed by the termination ending in **י** or **נ**, is generally changed to **נינ**, but when followed by **ע**, **נענוע** or **נענע**, to **נשע**.

269. Special base of roots of the Fifth Class.—Affix ॥ to the root. Before the strong terminations (see p. 164) ॥ is *gunated*, i. e., changed to ॥; e. g., rt. ॥, special weak base ॥; strong base ॥. Comp. Sans. weak base ॥ strong base ॥ (rt. ॥); weak base ॥; strong base ॥ (rt. ॥).

270. Special base of roots of the Sixth Class.—Affix 𑖦 to the root, the vowel of which remains unchanged; *e. g.*, rt. 𑖦𑖅𑖫𑖛, unchangeable special base 𑖦𑖅𑖫𑖛. Comp. Sans. unchangeable special base कृ (rt. कृ).

Note.—This affixal —^{a} , when followed by the termination ـ^{e} , ـ^{e} , ـ^{e} , ـ^{e} , or ـ^{e} , is lengthened, i.e., changed to ـ^{e} .

271. Special base of roots of the Seventh Class.—Insert ॡ before the final radical in the strong terminations (see p. 164) and ॢ or ॣ in all the others; e.g., rt. दाॡ, special strong base दाॡदाॡ; special weak base दाॢदाॣ. Comp. Sans. special strong base युॡज्; special weak base युॢज् (rt. युज्). ✕

272. Special base of roots of the Eighth Class.—Affix १ to the root; १ is gunated before the strong terminations only (see p. 164);
e. g., rt. १; special weak base ११; special strong base १११.
Comp. Sans. weak base तनु; strong base तनो (rt. तनु).

Observe that the root ends in a consonant, especially in རྩ; *e.g.*, rt. རྩ, rt. རྩལ, rt. རྩལ Sans. गुण, to multiply.

273. Special base of roots of the Ninth Class.—Affix **अ** (sometimes, **अ***) to the root before all the terminations ; *e. g.*, rt. **लल**, unchangeable special base **अलल**; similarly, **अल** (rt. **ल**). In Sanskrit the weak base is formed by adding **नी** (changeable to **णी**), and the strong one by **ना** (changeable to **णा**) to the root ; *e. g.*, special weak base **क्रीणी**, strong base **क्रीणा** (rt. **क्री**).

Note.—This affixal **अ** is always vṛiddhied, *i.e.*, changed to **अ** before the termination **अ**, **अ**, **अ** or **अ**; *e. g.*, **अलल**, **अलल**, &c.

274. Special base of roots of the Tenth Class.—Affix **अ** to the root ; *e. g.*, rt. **अ**, unchangeable special base **अअ**. Comp. Sans. special base **गणय** (rt. **गण** to number).

The root undergoes the following changes:—

(a). A penultimate short vowel is generally gunated ; *e. g.*, **अअ** (rt. **अ**); **अअ** (rt. **अ**); **अअ** (rt. **अ**).


(b). A final vowel is mostly changed to its vṛiddhi form ; *e. g.*, **अअ** (rt. **अ**); **अअ** (rt. **अ**).



(c). A penultimate **अ** is optionally lengthened ; *e. g.*, **अअ** (rt. **अ**); **अअ** (rt. **अ**).


(d). The root remains unchanged when it contains more than two consonants ; *e. g.*, **अअअ** (rt. **अअअ**); **अअअ** (rt. **अअअ**), &c.






275. Some roots form their special base in two ways, *i.e.*, in two different classes ; *e. g.*, rt. **अ** to hide, to protect; **अअ**




* Especially in the singular ; *e. g.*, **अअअ**, **अअअ**.




1st class;  6th class. To which class or classes a root belongs can be known from a long and regular course of study of the Avesta language.





Comp. Sans. roots  (to join) and  (to go). The former belongs to the second and to the ninth class; and the latter, to the first and to the fourth class—Dr. Kielhorn.




276. From this it will be clearly seen, that the special base of roots of the first, fourth, sixth, ninth and tenth classes (*i.e.*, of those classes in which the special base ends in ) remains, with some slight modifications, *unchanged* throughout all the forms of the conjugational tenses and moods in Parasmaipada and Atmanepada; hence it is called the *unchangeable special base*. The special base of roots of the remaining five classes has generally two forms, a *strong base* and a *weak base*. The strong base is used in the strong terminations mentioned above (see p. 161), the weak base in the weak terminations. This base is called the *changeable special base*.* *E. g.*



Note.—In Sanskrit the characteristic mark of the ninth class is as aforesaid, , which in the strong base is changed to ; *e. g.*, rt. ; weak base ; strong base .

Rt.  2nd class, 'to praise'; special weak base ; special strong base .

Rt.  5th class, 'to do'; special weak base ; special strong base .

Rt.  7th class, 'to know'; special weak base  or ; special strong base .

Rt.  8th class, 'to extend'; special weak base ; special strong base .

In roots of the 3rd class the radical vowel is *gunated* in the special strong base; *e. g.*,  (rt.  to see).

* Comp. Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 90.

When the root ends in **ס**, the final vowel is either shortened or dropped in the special weak base; e. g., **לָּאָסַסְסָּ** (rt. **לָּאָסְסָּ** to leave); **לָּאָסַסְסָּ** (redupl. weak base **לָּאָסְסָּ**; rt. **לָּאָסְסָּ** to give).

277. Alphabetical list of reduplicated forms of roots.

<i>Roots.</i>	<i>Reduplicated Forms.</i>
לָּאָסְסָּ to be	לָּאָסַסְסָּ (orig., לָּאָסְסָּ + לָּאָסְסָּ)
לָּאָסְסָּ to love	לָּאָסַסְסָּ (weak base; } לָּאָסַסְסָּ strong base }
לָּאָסְסָּ to love	לָּאָסַסְסָּ str. b. ¹ ; לָּאָסְסָּ w. b. ¹
לָּאָסְסָּ to do	לָּאָסַסְסָּ w. b.; לָּאָסְסָּ w. b.
לָּאָסְסָּ to propitiate	לָּאָסַסְסָּ , לָּאָסְסָּ
לָּאָסְסָּ to go	לָּאָסַסְסָּ str. b.; לָּאָסְסָּ w. b.
לָּאָסְסָּ to be awake	לָּאָסַסְסָּ , לָּאָסְסָּ
לָּאָסְסָּ to bewail	לָּאָסַסְסָּ Y. 32, 13.
לָּאָסְסָּ to hold	לָּאָסַסְסָּ
לָּאָסְסָּ to pay the penalty for	לָּאָסַסְסָּ str. b.; לָּאָסְסָּ w. b.
לָּאָסְסָּ to know	לָּאָסַסְסָּ str. b.; לָּאָסְסָּ w. b.

¹ w. b., i. e., weak base; str. b., i. e., strong base.

² In **לָּאָסַסְסָּ**; see Yt. 13, 24, 40.

³ In **לָּאָסַסְסָּ** pres. partic. mas. nom. sing. (see Yt. 13, 24).

⁴ In **לָּאָסַסְסָּ** desider. pres. partic. mas. nom. sing. (see Y. 32, 8).

⁵ In **לָּאָסַסְסָּ** Geld. (see Yt. 10, 141).

*Roots.**Reduplicated Forms.*

𐎧𐎡 to kill, to smite	𐎧𐎡𐎧 str. b.; 𐎧𐎡𐎡 w. b.
𐎡𐎡 to go	𐎡𐎡𐎡 str. b.; 𐎡𐎡𐎡 w. b.
𐎡𐎡 to live	𐎡𐎡𐎡 Y. 39, 1.
𐎡𐎡 to solicit	𐎡𐎡𐎡 Vend. 15, 13.
𐎧𐎡 to bring forth	𐎧𐎡𐎡, 𐎧𐎡𐎡
𐎡𐎡 to leave, to obtain	𐎡𐎡𐎡
𐎡𐎡 to invoke, to worship by offering	𐎡𐎡𐎡
𐎡𐎡 to invoke, to call	𐎡𐎡𐎡
𐎡𐎡 to remove, to pass over	𐎡𐎡𐎡
𐎡𐎡 to be able	𐎡𐎡𐎡 str. b.; 𐎡𐎡𐎡 w. b.
𐎡𐎡 to mould, to fashion	𐎡𐎡𐎡
𐎡𐎡 to torment	{ 𐎡𐎡𐎡 str. b.; 𐎡𐎡𐎡 w. b.
𐎡𐎡 to nourish	𐎡𐎡𐎡
𐎡𐎡 to tear	* 𐎡𐎡𐎡
𐎡𐎡 to create, to give	{ 𐎡𐎡𐎡 str. b. 𐎡𐎡𐎡 w. b.;
𐎡𐎡 to hold fast	𐎡𐎡𐎡 Y. 44, 15.
𐎡𐎡 to see	{ 𐎡𐎡𐎡 w. b. ; 𐎡𐎡𐎡 str. b.
𐎡𐎡 to see	𐎡𐎡𐎡, 𐎡𐎡𐎡

* *E. a.* 𐎡𐎡𐎡 inten. pot. 3 sing. (Vend. 18, 38).

<i>Roots.</i>	<i>Reduplicated Forms.</i>
𐎠𐎢𐎡𐎠 to hold	𐎠𐎢𐎡𐎠, 𐎠𐎢𐎡𐎠
𐎠𐎢𐎡𐎠 to perish, to disappear	𐎠𐎢𐎡𐎠, 𐎠𐎢𐎡𐎠 (Y. 32, 15)
𐎠𐎢𐎡𐎠 to remove, to cleanse	* 𐎠𐎢𐎡𐎠 str. b.
𐎠𐎢𐎡𐎠 to fight	𐎠𐎢𐎡𐎠 str. b.; 𐎠𐎢𐎡𐎠 w. b.
𐎠𐎢𐎡𐎠 𐎠𐎢𐎡𐎠 to fight	† 𐎠𐎢𐎡𐎠 𐎠𐎢𐎡𐎠
𐎠𐎢𐎡𐎠 (akin to 𐎠𐎢𐎡𐎠) to fill	𐎠𐎢𐎡𐎠
𐎠𐎢𐎡𐎠 to carry	(𐎠𐎢𐎡𐎠) 𐎠𐎢𐎡𐎠 w. b.; 𐎠𐎢𐎡𐎠 str. b.
𐎠𐎢𐎡𐎠 to fear	𐎠𐎢𐎡𐎠
𐎠𐎢𐎡𐎠 to be	{ 𐎠𐎢𐎡𐎠, 𐎠𐎢𐎡𐎠 w. b.; † 𐎠𐎢𐎡𐎠 str. b.
𐎠𐎢𐎡𐎠 to think	𐎠𐎢𐎡𐎠
𐎠𐎢𐎡𐎠 (orig., 𐎠𐎢𐎡𐎠 𐎠𐎢𐎡𐎠) to approach	𐎠𐎢𐎡𐎠
𐎠𐎢𐎡𐎠 to kill, to cause, to perish	𐎠𐎢𐎡𐎠
𐎠𐎢𐎡𐎠 to endeavour	𐎠𐎢𐎡𐎠 w. b.; 𐎠𐎢𐎡𐎠 str. b.
𐎠𐎢𐎡𐎠 to be glad	𐎠𐎢𐎡𐎠 Yt. 13, 40.
𐎠𐎢𐎡𐎠 to wound	𐎠𐎢𐎡𐎠 Y. 47, 4.
𐎠𐎢𐎡𐎠 to empty	𐎠𐎢𐎡𐎠 §

* Mark the gunāting of the vowel of the reduplicative syllable ;
e. g., 𐎠𐎢𐎡𐎠 Yt. 8, 43.

† In 𐎠𐎢𐎡𐎠 Yt. 10, 8. Comp. Sans. 𐎠𐎢𐎡𐎠 battle.

‡ In 𐎠𐎢𐎡𐎠 Wester., (Geld. 𐎠𐎢𐎡𐎠) Yt. 13, 2;

𐎠𐎢𐎡𐎠 in 𐎠𐎢𐎡𐎠 Yt. 13, 150.

§ Mark the lengthening of the vowel in the reduplicative syllable.

<i>Roots.</i>	<i>Reduplicated Forms.</i>
אָל to ooze out, to die	אָלֵאֵל ¹
אָד to grow	אָדֵאֵד ¹ w. b. ; אָדֵאֵד str. b.
אָס to speak	אָסֵאֵס w. b. ; אָסֵאֵס str. b.
אָס to smite	אָסֵאֵס w. b. ; אָסֵאֵס str. b.
אָנוּ to know	אָנוֵּאֵנוּ ² , אָנוֵּאֵנוּ ²
אָב to be, to enter	אָבֵאֵב
אָע to work	אָעֵאֵע
אָע to serve, to attend	אָעֵאֵע ³
אָי to go	אָיֵאֵי
אָס to stand	אָסֵאֵס ⁴
אָע to watch	אָעֵאֵע, אָעֵאֵע
אָל to hear	אָלֵאֵל ⁵
אָס to obtain, to become worthy	אָסֵאֵס
אָס to guard	אָסֵאֵס ⁶

¹ Mark the lengthening of the vowel in the reduplicative syllable.

² Gâthâ form אָנוֵּאֵנוּ; e. g., אָנוֵּאֵנוּ Y. 30, 8;

אָנוּ (orig., אָנוּ + אָנוּ; נוּ being dropped).

³ See Y. 45, 8 (אָעֵאֵע desiderative form).

⁴ Also אָסֵאֵס (אָ being dropped, ס changed to ט); e. g., אָסֵאֵס (orig., אָסֵאֵס).

⁵ Sometimes, though rarely, אָלֵאֵל; e. g., אָלֵאֵל Wester. Yt. 14, 21.

⁶ Vide אָסֵאֵס Y. 58, 4 (orig., אָסֵאֵס + אָס)

☞ It should be observed that *all these roots are not of the third class*. The major portion of the reduplicated forms given above is such as is used in the perfect, intensive, frequentative and desiderative verbs.

278. It will be seen from these reduplicated forms that—

(1) An unaspirate letter of a root is, in its reduplicative syllable, represented by the corresponding unaspirate letter; *e. g.*, मृ॒ , reduplic. मृ॒मृ॒ . Comp. Sans. rt. छिद् to split, reduplic. चिच्छिद्.

(2) A guttural by the corresponding palatal (guttural aspirate by palatal unaspirate); *e. g.*, rt. मृ॒ , reduplic. मृ॒मृ॒ . Comp. Sans. rt. कम् to love, reduplic. चकम्.

(3) When a root commences with two consonants, only the first consonant in its unaspirate form is generally repeated in the reduplicative syllable; *e. g.*, rt. मृ॒ , reduplic. मृ॒मृ॒ ; rt. मृ॒मृ॒ , reduplic. मृ॒मृ॒मृ॒ . Comp. Sans. rt. भ्राज् to shine, reduplic. बभ्राज.

(4) मृ॒ and मृ॒ substitute मृ॒ in the reduplicative syllable; *e. g.*, rt. मृ॒मृ॒ , reduplic. मृ॒मृ॒मृ॒ ; rt. मृ॒मृ॒ , reduplic. मृ॒मृ॒मृ॒ , or मृ॒मृ॒मृ॒ *

279. It should also be noted that the reduplicated forms, in which the radical vowel is gunated, are generally strong bases; *e. g.*, weak base मृ॒मृ॒ , strong base मृ॒मृ॒मृ॒ ; weak base मृ॒मृ॒ , strong base मृ॒मृ॒मृ॒ ; weak base मृ॒मृ॒ , strong base मृ॒मृ॒मृ॒ ; weak base मृ॒मृ॒ , strong base मृ॒मृ॒मृ॒ , &c.

Comp. Sans. special weak base जुह्; special strong base जुहो (rt. ह् to sacrifice).

The occasional omission of the radical मृ॒ marks the weak base; *e. g.*, strong base मृ॒मृ॒मृ॒ , weak base मृ॒मृ॒मृ॒ ,

* Comp. Dr. Keilhorn's Sans. grammar 2d Ed. — 20 21.

<i>Singular.</i>	<i>Plural.</i>
2 ¹ म॒त् ते	² म॒न्त॒ (Gât.L.) त॒न्ते
3 म॒त् ते	म॒न्त॒, ³ म॒न्त॒ अ॒न्ते

Note.—The present subjunctive is formed by inserting **म्** between the special base and the personal termination. Comp. in Sans. the pres. subjunc. base रोह् from रुह् 2nd class; भवा from भृ 1st class; वृषा from वृष् 6th class; युजन् from युज् 7th class.

282. Imperfect Tense—Parasmaipada.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1 ६ अम्	⁴ म॒न्त॒ वृ	म॒न्त॒ म
2 ⁵ म॒ त्		म॒न्त॒ त
3 म॒ त्	⁶ म॒न्त॒	⁷ म॒न्त॒, म॒न्त॒ अ॒न्त॒

¹ Changeable to म॒न्त॒ (according to para. 45).

² म॒न्त॒ (rt. म॒न्त॒) desiderat. 2 plu. Atmane. You desire to hold fast (rt. म॒न्त॒) see Y. 48, 7; म॒न्त॒ (rt. म॒न्त॒) pres. 2 plu. Atmane. Ye slay (rt. म॒न्त॒) Y. 53, 6.

³ Only where the special base ends in **म्**; i.e., in verbs of the 1st, 4th, 6th, 9th and 10th classes; and the termination म॒न्त॒ is used before the enclitic particle **म्**; e. g., म॒न्त॒म्, म॒न्त॒म्, म॒न्त॒म्, म॒न्त॒म्, म॒न्त॒म्

⁴ E. g., म॒न्त॒ (rt. म॒न्त॒ 6th class; म॒न्त॒ + म॒न्त॒ = म॒न्त॒म्) see Yt. 15, 40.

⁵ Changeable to म॒न्त॒ (according to para. 39).

⁶ Mark Sans. तम् 2nd Per. Dual; e. g., अभवतम्.

⁷ Only where the special base ends in **म्**; i.e., in verbs of the 1st, 4th, 6th, 9th and 10th classes; in the rest of the classes, **म्** is suffixed.

Singular.

Dual.

Plural.

- | | | | | |
|---|--------|------------|-------|-----------------------------------------|
| 1 | ॐ | | | ¹ ଗାଥେ ମାରି, ପ୍ରଗାଠେ (Gâth.) |
| 2 | ଅମ୍ଭ | | | ଦେଖିବୁ ବସନ୍ତ |
| 3 | ଅମ୍ଭ ତ | ନୂଆଁ, ନୂଆଁ | ଧରଣୀ, | ⁴ ଅଳକା ଅନ୍ତ. |

Note.—The imperfect subjunctive is formed by inserting **अ** between the special base and the personal termination. Comp. Sans. भवान् from rt. भू 1st cl., रोहन् from rt. रुह 2nd cl., &c.

Singular.

Plural.

- | | | |
|---|----------------------------------------------------------------------------------|--------------------|
| 1 | ⁵ अस्मा आनि | अस्मा आम |
| 2 | no termination (in the
1st, 4th, 6th, 9th and 10th
conjugational classes); | त |
| | इ, उ (in all the others) धि | |
| 3 | तु | ⁴ अन्तु |

¹ E. g., واسلایه سروب (Y. 32, 2); واسلایه سروب (Y. 35, 3).

Also ᠳᠠᠭ; e. g., ᠳᠠᠭᠠᠨᠠᠨᠠᠨ Y. 35, 3.

² Changeable to **מש** (according to para. 45).

³ In the Gâthâ dialect, though rarely, و؎; e.g., و؎و؎و؎و؎
گريست cried aloud (rt. و؎و؎).

⁴ Only where the special base ends in **ـ**.

⁵ In some rare instances, especially in the second class **וּ** instead of **שׁוּ** is affixed; *e. g.*, **וּשְׁמַחְתָּ**, **וּשְׁמַחְתָּ** (orig., **שׁוּשְׁמַחְתָּ** 2nd cl.; also **שׁוּשְׁמַחְתָּ**). Verbs of the fourth and tenth classes generally substitute **וּ** for **שׁוּ**; *e. g.*, **וּשְׁמַחְתָּ**, **וּשְׁמַחְתָּ** &c.

285. Imperative Mood—Atmanepada.

*Singular.**Plural.*

- | | | |
|---|--------------------------------------|--------------------------------|
| 1 | ॥स रे | ॥सस्ये आसहे |
| 2 | ¹ ॥स, ² ॥स स्व | ³ ॥, ॥के ध्वम् |
| 3 | ॥स ताम् | ॥सस्य, ¹ ॥स अन्ताम् |

286. Potential Mood—Parasmaipada.

*Singular.**Plural.*

- | | | |
|---|---------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------|
| 1 | ॥ (in the 1st, 4th, 6th, 9th and 10th conjugational classes); ॥स (in the rest of the classes). | ॥ (in the 1st, 4th, 6th, 9th and 10th conjugational classes); ॥सस्य (in the rest of the classes). |
| 2 | ॥ (in the 1st, 4th, 6th, 9th and 10th conjugational classes); ॥स, ॥ (in the rest of the classes). | ॥ (in the 1st, 4th, 6th, 9th and 10th conjugational classes); ॥सस्य (in the rest of the classes). |
| 3 | ॥ (in the 1st, 4th, 6th, 9th and 10th conjugational classes); ॥स (in the rest of the classes). | ॥ (in the 1st, 4th, 6th, 9th and 10th conjugational classes); ॥स, ॥स (in the rest of the classes). |

¹ Only when the special base ends in ॥.

² Changeable to ॥स (according to para. 45).

³ ॥, which is used in the Gāthā dialect only, is not a separate verbal termination, but an abridged form of ॥के (orig., ॥स) by the dropping of ॥; or rather the euphonic change of ॥स to ॥ before the final ॥ (see para. 48); e. g., -॥के ॥के, ॥केस्य ॥के, ॥केस्य ॥के, ॥केस्य ॥के (rt. ॥के).

Conjugation of Verbs.

288. It should be noted that all the verbal forms given in the following paradigms do not actually exist in the Avestaic writings. Some of these are inserted with the sole object of giving help and facility to students in learning the grammar. As already mentioned, the Avesta literature being not so extensive as the Sanskrit is, only certain forms are found of different conjugations; the duals are fewer still. The examples of verbal forms given below each paradigm are such as are *actually* met with in the sacred writings.

Paradigms of the First Conjugation.

Root 𐬀𐬎𐬌 to carry—First Class.

Unchangeable special base 𐬎𐬌

289. Present Tense—Parasmaipada.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	𐬎𐬌𐬀𐬎𐬌		𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌
2.	𐬎𐬌𐬀𐬎𐬌		𐬎𐬌𐬀𐬎𐬌
3.	𐬎𐬌𐬀𐬎𐬌	𐬎𐬌𐬀𐬎𐬌	𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌

290. Other verbal forms of the same:—

1st Per. Sing.—𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌, 𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌, 𐬎𐬌𐬀𐬎𐬌. In the Gāthā dialect, 𐬀𐬎 is sometimes dropped; e. g., 𐬎𐬌𐬀𐬎𐬌, 𐬎𐬌𐬀𐬎𐬌, 𐬎𐬌𐬀𐬎𐬌, 𐬎𐬌𐬀𐬎𐬌, 𐬎𐬌𐬀𐬎𐬌 (rt. 𐬎𐬌𐬀𐬎𐬌 to solicit).

1st Per. Plu.—𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌, 𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌 (Gāth.)

2nd Per. Sing.—𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌, 𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌, 𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌, 𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌, 𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌, 𐬎𐬌𐬀𐬎𐬌

2nd Per. Plu.—𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌, 𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌 (rt. 𐬎𐬌𐬀𐬎𐬌 to discern); 𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌, 𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌 (rt. 𐬎𐬌𐬀𐬎𐬌 to know); 𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌

3rd Per. Sing.—ආරාමස්ස-ආරාමස්ස, ආරාමස්ස, ආරාමස්ස
(rt. ආරාම); ආරාමස්ස, ආරාමස්ස, ආරාමස්ස, ආරාමස්ස,
ආරාමස්ස, ආරාමස්ස, ආරාමස්ස, ආරාමස්ස,
ආරාමස්ස-ආරාමස්ස, ආරාමස්ස

3rd Per. Dual.—ආරාමස්ස-ආරාමස්ස, ආරාමස්ස, ආරාමස්ස

3rd Per. Plu.—ආරාමස්ස, ආරාමස්ස, ආරාමස්ස Y. 45,
7; ආරාමස්ස, ආරාමස්ස-ආරාමස්ස, ආරාමස්ස,
ආරාමස්ස, ආරාමස්ස, ආරාමස්ස, ආරාමස්ස,
ආරාමස්ස (rt. ආරාම); ආරාමස්ස (rt. ආරාම);
ආරාමස්ස (rt. ආරාම), ආරාමස්ස (rt. ආරාම to grow);
ආරාමස්ස, ආරාමස්ස (also, ආරාමස්ස; rt. ආරාම
Saus. ආරාම to eat wrongly).

291. Present Tense—Atmanepada.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	<u>ආරාමස්ස</u>		<u>ආරාමස්ස</u>
2.	<u>ආරාමස්ස</u>		
3.	<u>ආරාමස්ස</u>	<u>ආරාමස්ස</u>	<u>ආරාමස්ස</u>

292. Other verbal forms of the same:—

1st. Per. Sing.—ආරාමස්ස, ආරාමස්ස, ආරාමස්ස

1st Per. Plu.—ආරාමස්ස, ආරාමස්ස, ආරාමස්ස
ආරාමස්ස

2nd Per. Sing.—ආරාමස්ස, ආරාමස්ස, ආරාමස්ස,
ආරාමස්ස (rt. ආරාම to rule).

3rd Per. Sing.—ආරාමස්ස, ආරාමස්ස, ආරාමස්ස,
ආරාමස්ස

3rd Per. Dual.—**ନିଶ୍ଚୟମାସି** (Y. 9, 5); **ନିଶ୍ଚୟମାସି-ନାମା**
(Yt. 13, 3) **ନିଶ୍ଚୟମାସି.....ନେ** (Y. 44, 15).

3rd Per. Plu.—**ନିଶ୍ଚୟମାସି** (rt. **ନିଶ୍ଚୟ-ନି**); **ନିଶ୍ଚୟମାସି,**
ନିଶ୍ଚୟମାସି, **ନିଶ୍ଚୟମାସି,** **ନିଶ୍ଚୟମାସି,** **ନିଶ୍ଚୟମାସି,**
ନିଶ୍ଚୟମାସି, **ନିଶ୍ଚୟମାସି,** **ନିଶ୍ଚୟମାସି,** **ନିଶ୍ଚୟମାସି,** **ନିଶ୍ଚୟମାସି,**
ନିଶ୍ଚୟମାସି, **ନିଶ୍ଚୟମାସି,** **ନିଶ୍ଚୟମାସି,** **ନିଶ୍ଚୟମାସି,** **ନିଶ୍ଚୟମାସି,**
ନିଶ୍ଚୟମାସି, **ନିଶ୍ଚୟମାସି,** **ନିଶ୍ଚୟମାସି,** **ନିଶ୍ଚୟମାସି,** **ନିଶ୍ଚୟମାସି** (rt. **ନିଶ୍ଚୟ-ନି**).

293. Present Subjunctive.

The present subjunctive is formed by inserting **ଅ** before the personal terminations of the present tense. It is often used for the future; *e. g.*, **ନିଶ୍ଚୟମାସି** will flow; **ନିଶ୍ଚୟମାସି** will come, &c.

Note.—Comp. Ved. **बोधति** (pres. subjunc. from **बोधति** (see Prof. Benfey's Sanskrit Grammar, 2nd Ed., p. 197).

294. Present Subjunctive—Parasmaipada.

2nd Per. Sing.—**ନିଶ୍ଚୟମାସି**, **ନିଶ୍ଚୟମାସି** (for **ନିଶ୍ଚୟମାସି**); **ନିଶ୍ଚୟମାସି**,
ନିଶ୍ଚୟମାସି, **ନିଶ୍ଚୟମାସି** (for **ନିଶ୍ଚୟମାସି**—**ନିଶ୍ଚୟ**)

2nd Per. Plu.—**ନିଶ୍ଚୟମାସି** Y. 50, 7 (Mills; rt. **ନିଶ୍ଚୟ** to drive).

3rd Per. Sing.—**ନିଶ୍ଚୟମାସି**, **ନିଶ୍ଚୟମାସି** [53.]

3rd Per. Dual.—**ନିଶ୍ଚୟମାସି**, **ନିଶ୍ଚୟମାସି** Vend. 9, 54; Vend. 13,

3rd Per. Plu.—**ନିଶ୍ଚୟମାସି**, **ନିଶ୍ଚୟମାସି**, **ନିଶ୍ଚୟମାସି**,
ନିଶ୍ଚୟମାସି, **ନିଶ୍ଚୟମାସି**, **ନିଶ୍ଚୟମାସି**

295. Present Subjunctive—Atmanepada.

1st Per. Sing.—**ନିଶ୍ଚୟମାସି**, **ନିଶ୍ଚୟମାସି**; **ନିଶ୍ଚୟମାସି** (Geld.),
ନିଶ୍ଚୟମାସି (Wester.) I may approach (Mills) Y. 33, 8.

1st Per. Plu.—**ନିଶ୍ଚୟମାସି**, **ନିଶ୍ଚୟମାସି** Geld. Y. 36, 1.

දුග්ධය, දුග්ධය-ධ, දුග්ධය-ධ, දුග්ධය, දුග්ධය-
 (rt. දුග්ධ, දුග්ධ to destroy); දුග්ධය (rt. දුග්ධ,
දුග්ධ to lift up).

3rd Per. Dual.—දුග්ධය-ධ Yt. 13, 77; දුග්ධය-ධ,
 දුග්ධය Wester. Vend. 7, 53.

3rd Per. Plu.—දුග්ධය-ධ, දුග්ධ, දුග්ධ (rt. දුග්ධ); දුග්ධ,
 දුග්ධ, දුග්ධ (rt. දුග්ධ to deceive); දුග්ධ, දුග්ධ-ධ
 (rt. දුග්ධ to approach); දුග්ධ, දුග්ධ-ධ (an euphonic
 change of ධ to ධ); දුග්ධ (rt. දුග්ධ to destroy).

298. Imperfect Tense—Atmanepada.

Singular.

Plural.

- | | | |
|----|--------|--------|
| 1. | දුග්ධ | දුග්ධය |
| 2. | දුග්ධය | දුග්ධය |
| 3. | දුග්ධය | දුග්ධය |

299. Other verbal forms of the same:—

1st Per. Sing.—දුග්ධ

1st Per. Plu.—දුග්ධය we accepted (Y. 32, 2).

3rd Per. Sing.—දුග්ධය, දුග්ධය, දුග්ධය, දුග්ධය
 දුග්ධය (rt. දුග්ධ to lean).

3rd Per. Dual.—දුග්ධය (rt. දුග්ධ to struggle, to fight)
 Yt. 19, 46.

3rd Per. Plu.—දුග්ධය, දුග්ධය, දුග්ධය (rt. දුග්ධ);
 දුග්ධ (rt. දුග්ධ); දුග්ධ, දුග්ධ (orig.,
 දුග්ධ; rt. දුග්ධ to rule).

သတိသမာဓိသမာဓိ, သတိသမာဓိသမာဓိ; သတိသမာဓိသမာဓိ...သတိ (rt. သတိ to cling, to lean).

2nd Per. Plu.—ဂေဟိဂေဟိ Gāth. (rt. ဂေဟိ to obtain).

3rd Per. Plu.—ဧကေဧကေ, ဧကေဧကေ (orig., -ဧကေ ဧကေ; rt. ဧကေ to rule).

306. Potential Mood—Parasmaipada.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1	မေယျံ		မေယျံ
2	သုဉ်		သုဉ်
3	ဗုဉ်	ဧကေယျံ	ဧကေယျံ

307. Other verbal forms of the same :—

1st Per. Plu.—မေယျံ, မေယျံ, မေယျံ, မေယျံ, မေယျံ, မေယျံ

2nd Per. Sing.—သုဉ်, သုဉ်, သုဉ်, သုဉ်, သုဉ်, သုဉ်

3rd Per. Sing.—ဗုဉ်, ဗုဉ်, ဗုဉ်, ဗုဉ်, ဗုဉ်, ဗုဉ်; ဗုဉ် (rt. ဗုဉ် to conquer); ဗုဉ်, ဗုဉ်

3rd Per. Du.—ဧကေယျံ, ဧကေယျံ, ဧကေယျံ, ဧကေယျံ, ဧကေယျံ (rt. ဧကေယျံ to go).

3rd Per. Plu.—ဧကေယျံ, ဧကေယျံ Gold. Yt. 11, 14 (orig., ဧကေယျံ; rt. ဧကေယျံ to go); ဧကေယျံ (rt. ဧကေယျံ to fall down, to fly); ဧကေယျံ

308. Potential Mood—Atmanepada.

	<i>Singular.</i>	<i>Plural.</i>
1		မေယျံ

*Singular.**Plural.*

2

—*မလ္လမ္ပမ္ပ**မေလ္လမ္ပမ္ပ*

3

—*မလ္လမ္ပမ္ပ**မလ္လမ္ပမ္ပမ္ပ***309. Other verbal forms of the same :—**1st Per. Plu.—*မလ္လမ္ပမ္ပမ္ပ* (Y. 58, 6).2nd Per. Sing.—*မလ္လမ္ပမ္ပမ္ပ*, *မလ္လမ္ပမ္ပမ္ပ*, *မလ္လမ္ပမ္ပမ္ပ*,
*မလ္လမ္ပမ္ပမ္ပ*2nd Per. Plu.—*မေလ္လမ္ပမ္ပ* (rt. *မေ* to rejoice, to rest).3rd Per. Sing.—*မလ္လမ္ပမ္ပမ္ပ*, *မလ္လမ္ပမ္ပမ္ပမ္ပ*, *မလ္လမ္ပမ္ပ*
မလ္လ (rt. *မလ္လ* to praise, to venerate).3rd Per. Du.—*မလ္လမ္ပမ္ပမ္ပ* Geld. (Yt. 13, 3); ...*မေလ္လ*
မလ္လမ္ပမ္ပမ္ပ Y. 44, 15 (rt. *မေလ္လ* to meet).3rd Per. Plu.—*မလ္လမ္ပမ္ပမ္ပမ္ပ***310. Remarks on some irregular Roots of the First Class :—**

Rt. *မေလ္လ* (गम् to go) changes its final to *မ* in all forms, except *မလ္လမ္ပမ္ပ* (Y. 30, 8); *မလ္လမ္ပမ္ပမ္ပ*...*မေလ္လ* (Y. 44, 15) imperf. 3 du. Atmane.; *မလ္လမ္ပမ္ပ* (orig., *မလ္လ* + *မေလ္လ*) (Y. 44, 16) and the precativ forms, (e. g., *မလ္လမ္ပမ္ပ*, *မလ္လမ္ပမ္ပ*, *မလ္လမ္ပမ္ပ*, &c.). The same root is changed to *မေလ္လ* 6th cl. and also *မေ* 1st cl.; e. g., *မလ္လမ္ပမ္ပ* *မလ္လမ္ပ*, *မလ္လမ္ပ*, *မလ္လမ္ပ*...*မေ*; *မလ္လမ္ပ*...*မလ္လမ္ပ* (the radical vowel being dropped).

Rt. *မေလ္လ* (वृष् to grow) forms *မလ္လမ္ပ* pres. 2 sing. Atmane. (thou growest); *မလ္လမ္ပ* imperf. 3 sing. Atmane.

1st Per. Du.—**အမာမာ** (rt. **အမာ** to wish) Y. 46, 16.

1st Per. Plu.—**အမာမာမာ**, **အမာမာမာ**, **အမာမာမာ** (rt. **အမာ**);
အမာမာမာ, **အမာမာမာ**, **အမာမာမာ**

2nd Per. Sing.—**အမာမာ**, **အမာမာ** (orig., **အမာ + အမာ**);
အမာမာ Y. 43, 4 (**အမာ + အမာ**) thou guardest; **အမာမာ**

3rd Per. Sing.—**အမာမာ**, **အမာမာ** (orig., **အမာမာ + အမာ**);
အမာမာ (orig., **အမာမာ + အမာ**); **အမာမာ**, **အမာမာ**, **အမာမာ**,
အမာမာ Yt. 10, 27 (rt. **အမာ** to blow away); **အမာမာ**,
အမာမာ, **အမာမာ** (rt. **အမာ** to abide); **အမာမာ**,
အမာမာ, **အမာမာ**, **အမာမာ** (rt. **အမာ** to stretch);
အမာမာ. Mark the substitution of vridhhi for guṇa in the last two forms.

3rd Per. Plu.—**အမာမာမာ**, **အမာမာမာ** (rt. **အမာ** to dwell); **အမာမာမာ**, **အမာမာမာ**, **အမာမာမာ** (rt. **အမာ** to meet, to go to); **အမာမာမာ** Wester.; **အမာမာမာ** (rt. **အမာ**).

313. Present Tense—Atmanepada.

	Singular.	Plural.
1	အမာမာ	$\left\{ \begin{array}{l} \text{အမာမာမာ} \\ \text{အမာမာမာ} \\ \text{(see Frag. VII, 2).} \end{array} \right.$
2	အမာမာ	
3	အမာမာ	

*Singular.**Plural.*

3 ပြုမလသ

ပြုလသ

318. Other verbal forms of the same:—

1st Per. Sing.—ပြုမလ, ပြုမလ် (rt. ပြုလ).

2nd Per. Sing.—ပြုမလ်, ပြုမလ် (orig., ပြု+ပြုလသ);
ပြုမလ်လ် thou hast passed (rt. ပြုမလ်လ်).

2nd Per. Plu.—ပြုမလ်လ် you said (Y. 43, 11).

3rd Per. Sing.—ပြုမလ်; ပြုမလ်လ် (rt. ပြု-ပြုလ ငို to cry
out); ပြုမလ် (rt. ပြုလ to join, to yoke); *ပြုမလ်
(Y. 9, 8); ပြုမလ်လ်, *ပြုမလ်လ်-ပြုမလ် (Y. 29, 3).

3rd Per. Du.—ပြုမလ် (rt. ပြု-ပြုလ to approach).

3rd Per. Plu.—ပြုမလ်, ပြုမလ်, ပြုမလ် (rt. ပြုမလ်); ပြုမလ်

319. Imperfect Tense—Atmanepada.*Singular.**Plural.*

2 ပြုမလ်သ ?

ပြုမလ်သ

3 ပြုမလ်သ (Yt. 17, 18)

ပြုမလ်သ ?

320. Other verbal forms of the same:—

1st Per. Sing.—ပြုမလ် (see Wester; Fragment IX., 2).

1st Per. Plu.—ပြုမလ်လ် we considered or regarded (Y.
46, 13).3rd Per. Sing.—ပြုမလ်, ပြုမလ်, ပြုမလ် (rt. ပြု to
grow); ပြုမလ် (rt. ပြု to weep); ပြုမလ်, ပြုမလ်

3rd Per. Plu.—ပြုမလ်လ် Yt. 13, 93.

* Mark the insertion of ပြု before the termination.

321. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.—*မုၼ်မုၼ်, မုၼ်မုၼ်, မုၼ်မုၼ်, မုၼ်မုၼ်,*
မုၼ် Y. 46, 6 (rt. မုၼ် to go); မုၼ်မုၼ်, မုၼ်

3rd Per. Plu.—*မုၼ်မုၼ်, မုၼ်မုၼ်* (rt. မုၼ် to go).

322. Imperfect Subjunctive—Atmanepada.

2nd Per. Sing.—*မုၼ်မုၼ် Y. 30, 7. Thou camest (rt. မုၼ်)*

323. Imperative Mood—Parasmaipada.

Singular.

Plural.

1 *မုၼ်မုၼ်*

မုၼ်မုၼ်

2 *မုၼ်မုၼ်*

{ *မုၼ်မုၼ်*
 (Vend. 18, 16).

3 *မုၼ်မုၼ်*

မုၼ်မုၼ်

324. Other verbal forms of the same:—

1st Per. Sing.—*မုၼ်မုၼ်, မုၼ်မုၼ်, မုၼ်မုၼ် (orig., +မုၼ်;*
မုၼ်; rt. မုၼ် to go); မုၼ်မုၼ် (rt. မုၼ် to flee from); မုၼ်မုၼ်,
မုၼ်မုၼ်, မုၼ်မုၼ်

1st Per. Plu.—*မုၼ်မုၼ်, မုၼ်မုၼ်, မုၼ်မုၼ် (rt. မုၼ်,*
orig., မုၼ်မုၼ် to dwell).

2nd Per. Sing.—*မုၼ်, မုၼ်, မုၼ်, မုၼ်, မုၼ်*
မုၼ်, မုၼ်, မုၼ် (rt. မုၼ်); မုၼ်မုၼ်, မုၼ်မုၼ် declare
to us (Mills); မုၼ်မုၼ် (rt. မုၼ် to go).

2nd Per. Plu.—*မုၼ်မုၼ်, မုၼ်မုၼ် (protect us); မုၼ်မုၼ်*
(မုၼ်) do ye teach (me).

3rd Per. Sing.—*မုၼ်မုၼ်, မုၼ်မုၼ် (orig., မုၼ် + မုၼ်);*

၂၀၂၂ Vend. 20, 12 (rt. ၂၀၂၂ to smite), ၂၀၂၂, ၂၀၂၂,
၂၀၂၂, ၂၀၂၂

3rd Per. Plu.—၂၀၂၂ (rt. ၂ to go); ၂၀၂၂ (rt. ၂-၂ to come); ၂၀၂၂, ၂၀၂၂ (rt. ၂-၂ to assemble); ၂၀၂၂ (rt. ၂ to go); ၂၀၂၂ (rt. ၂၂)

325. Imperative Mood—Atmanepada.

Singular.

Plural.

1 ၂၀၂၂

၂၀၂၂ ?

2 ၂၀၂၂

၂၀၂၂

၂၀၂၂ (Gāth.)

3 ၂၀၂၂ (Y. 28, 9)

၂၀၂၂

326. Other verbal forms of the same :—

1st Per. Sing.—၂၀၂၂-၂၂, ၂၀၂၂-၂၂

2nd Per. Sing.—၂၀၂၂-၂၂.—Mark ၂၀၂၂-၂၂
(rt. ၂၂) Vend. 19, 6.

2nd Per. Plu.—၂၀၂၂, ၂၀၂၂, ၂၀၂၂ (rt. ၂၂)

327. Potential Mood—Parasmaipada.

Singular.

Plural.

1 ၂၀၂၂

၂၀၂၂

2 ၂၀၂၂

၂၀၂၂

3 ၂၀၂၂

၂၀၂၂

328. Other verbal forms of the same :—

2nd Per. Sing.—၂၀၂၂, ၂၀၂၂, ၂၀၂၂, ၂၀၂၂

3rd Per. Sing.—၂၀၂၂-၂၂ (also, ၂၀၂၂, ၂၀၂၂)

ද්‍යාදාය, ද්‍යාදාය (rt. දාය); ද්‍යාදාය, ද්‍යාදාය (rt. දාය, දාය to teach); ද්‍යාදාය (rt. දාය), ද්‍යාදාය

3rd Per. Plu.—ද්‍යාදාය—Mark ද්‍යාදාය Geld., Y. 42, 6 (rt. දාය to approach).

329. Potential Mood—Atmanepada.

Singular.

Plural.

1		දාය
2	දාය	දාය
3	දාය	දාය

330. Other verbal forms of the same:—

2nd Per. Sing.—දාය, දාය, දාය

3rd Per. Sing.—දාය Y. 12, 6. [දාය]

3rd Per. Plu.—දාය, දාය, දාය, දාය

Paradigms of දාය, to be—Second Class.

It is to be noted that this root is somewhat anomalous in its conjugation; its inflected forms in the Atmanepada are not to be found.

331. Present Tense—Parasmaipada.

Singular.

Dual.

Plural.

1	දාය, දාය	දාය
2	දාය, දාය	දාය
3	දාය, දාය	දාය

332. Present Subjunctive—Parasmaipada.

3rd Per. Sing.—දාය Y. 30, 11; Y. 31, 22; Y. 53, 7.

333. Imperfect Tense—Parasmaipada.3rd Per. Sing. သံ, ပုလဲသံ, *သံ **334. Imperfect Subjunctive.***Singular.**Plural.*2 ပုလဲသံ 3 ပုလဲသံ ပုလဲ, ပုလဲသံ **335. Imperative Mood—Parasmaipada.***Singular.**Plural.*3 $\text{ပုလဲသံ, ပုလဲသံ အဟံ}$ ပုလဲသံ အဟံ **336. Precative or Benedictive.***Singular.**Plural.*1 ပုလဲသံ အဟံ ပုလဲသံ အဟံ 2 ပုလဲသံ အဟံ: $\left\{ \text{ပုလဲသံ, ပုလဲသံ} \right.$
 အဟံ 3 $\left\{ \text{ပုလဲသံ, ပုလဲသံ} \right.$ $\left\{ \text{ပုလဲသံ, ပုလဲသံ, ပုလဲသံ} \right.$
 အဟံ **337. Perfect Tense—Parasmaipada.***Singular.**Plural.*3 $\left\{ \text{ပုလဲသံ} \right.$ $\left\{ \text{ပုလဲသံ} \right.$
 ပုလဲသံ (Geld.) $\left\{ \text{ပုလဲသံ Gâth.} \right.$ **338. Perfect Subjunctive—Parasmaipada.†***Singular.**Dual.**Plural.*1 ပုလဲသံ, ပုလဲသံ 3 $\left\{ \text{ပုလဲသံ, ပုလဲသံ} \right.$ $\left\{ \text{ပုလဲသံ (for ပုလဲသံ?)} \right.$
 Yt. 13, 12. Y. 60, 11.

* In Yt. 14, 46 ; it is used in the sense of the plural ; e g.,

...သံ ပုလဲသံ သံ ပုလဲသံ ပုလဲသံ ပုလဲသံ ပုလဲသံ ပုလဲသံ

† F. Justi and A. Hovelacque.

339. Remarks on some irregular roots of the Second Class.

Rt. **चञ्** (चञ् to will, to desire) drops the radical **च** in all weak forms; e. g., **चञ्चामि**, **चञ्चसे**, **चञ्चामहे**, **चञ्चाम**, **चञ्च** (also, **चञ्चामि**), &c. Comp. Sans. चक्षि, चक्षि, चक्षि; but उच्यते, उच्य, उच्यन्ति, &c. (rt. चञ् to wish).

श्लि (श्लि to lie down, to stretch) guṇates (sometimes vṛiddhies) its vowel in all the forms; e. g., **श्लिष्यामि** (pres. 3 sing. Parasmai.; **श्लिष्यामि**, **श्लिष्यामि**. Comp. Sans. श्लिष्ये, श्लिष्ये (rt. श्लि to lie down); श्लिष्यति (rt. श्लि to join).

Roots **हन्** (हन् to smite) and **स्तु** (स्तु to praise) insert **भ** before the personal terminations in some of their forms; e. g., **हन्मि**, **हन्मि** imperf. subjunc.; **हन्मि** pres. subjunc.; **हन्मि** imperf.; **हन्मि** imperf. subjunc.; **हन्मि** pot 3 sing. &c. Comp. Ved. हन् to strike. Rt. **हन्**, in some of the weak forms before vowel-terminations, drops its radical **ह** and changes its **न्** to **न्** (according to para. 28); e. g., **हन्मि** pres. 1st per. sing. Atmane. (orig., **हन्** + **हन्मि**); **हन्मि** Pres. 3 plu. Parasmai. Comp. Sans. हन्ति, हन्ति (rt. हन् to strike). This root (*viz.*, **हन्**) is mostly used in the Atmanepada.

आह (आह to approach) forms imperf. subjunc. 3 sing. Parasmai. **आहमि**

Rt. **रु**, **रु** (रु to weep) forms **रुमि** (wept, lamented) imperf. 3 sing. Atmane.; but, **रुमि**, **रुमि**

Rt. **प्रवृ** (प्रवृ to proclaim, to teach) changes its special base by adding **भ** in some of its forms; e. g., **प्रवृमि** (Gāth)

341. Other verbal forms of the same:—

1st Per. Sing.— $\text{၁မေ၍, မေ၍, ၁မေ၍မ၍, ၁မေ၍မ၍}$ (rt. မေ၍); ၁မေ၍မ၍ (orig., ၁မေ၍မ၍)

2nd Per. Sing.— ၁မေ၍, ၁မေ၍မ၍

2nd Per. Plu.—Mark ၁မေ၍မ၍မ၍ Y. 50, 5 (Saus. rt. မေ၍)
Ye advance with friendliness (Mills).

3rd Per. Sing.— ၁မေ၍မ၍ (rt. မေ၍ to see); $\text{၁မေ၍မ၍, ၁မေ၍မ၍, ၁မေ၍မ၍}$ (rt. မေ၍ to cleanse).—Mark the gunat-
ing of the reduplicative syllable instead of the radical vowel.

3rd Per. Plu.— $\text{၁မေ၍မ၍မ၍, ၁မေ၍မ၍မ၍, ၁မေ၍မ၍မ၍}$

342. Present Tense—Atmanepada.*Singular.**Plural.*

1 ၁မေ၍, ၁မေ၍
 ၁မေ၍

၁မေ၍မ၍

3 ၁မေ၍မ၍, ၁မေ၍မ၍ Geld.
 ၁မေ၍မ၍ Y. 44, 19

၁မေ၍မ၍
 ၁မေ၍မ၍

343. Other verbal forms of the same:—

3rd Per. Sing.— ၁မေ၍မ၍, ၁မေ၍မ၍ Yt. 17, 6.

3rd Per. Plu.— ၁မေ၍မ၍, ၁မေ၍မ၍

344. Present Subjunctive—Parasmaipada.

2nd Per. Sing.— ၁မေ၍မ၍ (for ၁မေ၍) Yt. 24, 22.

3rd Per. Sing.— ၁မေ၍မ၍ (rt. မေ၍ to see). Yt. 10, 13.

345. Present Subjunctive—Atmanepada.

3rd Per. Sing.— ၁မေ၍မ၍ (orig., ၁မေ၍မ၍);
rt. မေ၍ to stand).

346. Imperfect Tense—Parasmaipada.*Singular.**Plural.*

1 နေ့သေ

2 သေသေ

3 သေသေ }
သေသေ, သေသေ }{ သေသေ
{ သေသေ }**347. Other verbal forms of the same:—**

1st Per. Sing.—နေသေ့သေ, နေသေ့သေ, နေသေ့သေ

2nd Per. Sing.—သေသေသေ, နေသေ့သေ

3rd Per. Sing.—သေသေ့သေ, သေသေ့သေ, သေသေ့သေ
သေသေ့သေ, သေသေ့သေ-သေ, သေသေ့သေ (orig., သေသေ့သေ)

3rd Per. Plu.— သေသေ့သေ, သေသေ့သေ

348. Imperfect Tense—Atmanepada.*Singular.**Plural.*

1 သေသေ, သေသေ

3 သေသေ

349. Other verbal forms of the same:—3rd Per. Sing.—သေသေ့သေ, သေသေ့သေ (orig., -သေ)
သေသေ့သေ)

3rd Per. Plu.—သေသေ့သေ

350. Imperfect Subjunctive—Parasmaipada

2nd Per. Sing.—သေသေ Y. 44, 15.

3rd Per. Sing.—သေသေ့သေ (orig., သေ + သေသေ့သေ, rt. သေ);
သေသေ့သေ-သေ, သေသေ့သေ, သေသေ့သေ (Y. 46, 13); သေသေ
(rt. သေ to see); သေသေ့သေ, သေသေ့သေ

3rd Per. Plu.—သေသေ့သေ

354. Potential Mood—Parasmaipada.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1	$\left. \begin{array}{l} \text{ဝေဉ်သေဝ်} \\ \text{(Y. 44, 14) ဝေဉ်သေဝ်} \end{array} \right\}$		ဝေဉ်သေဝ်သေဝ်
2	$\left. \begin{array}{l} \text{ဝေဉ်သေဝ်} \\ \text{ဝေဉ်သေဝ်သေဝ်} \end{array} \right\}$		ဝေဉ်သေဝ်သေဝ်သေဝ်
3	$\left. \begin{array}{l} \text{ဝေဉ်သေဝ်} \\ \text{(Y. 23, 2) ဝေဉ်သေဝ်} \\ \text{(Y. 44, 10) ဝေဉ်သေဝ်သေဝ်} \end{array} \right\}$	$\left. \begin{array}{l} \text{ဝေဉ်သေဝ်သေဝ်} \\ \text{(Yt. 13, 76)} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{ဝေဉ်သေဝ်သေဝ်} \\ \text{ဝေဉ်သေဝ်သေဝ်သေဝ်} \end{array} \right.$

355. Other verbal forms of the same:—

1st Per. Plu.—ဝေဉ်သေဝ်သေဝ်သေဝ် Y. 35, 3 (rt. နေဝ်)

2nd Per. Sing.—ဝေဉ်သေဝ်သေဝ်သေဝ်.—Mark ဝေဉ်သေဝ် Y. 43,

10—a shorteneded form of ဝေဉ်သေဝ်သေဝ် (rt. ဝေ)

3rd Per. Sing.—ဝေဉ်သေဝ်သေဝ်သေဝ် (rt. ဝေ to see); ဝေဉ်သေဝ်သေဝ်

3rd Per. Plu.—ဝေဉ်သေဝ်သေဝ်သေဝ်...ဝေဉ်သေဝ် Wester. Vend. 8, 37.

356. Potential Mood—Atmanepada.

2	ဝေဉ်သေဝ်သေဝ်	ဝေဉ်သေဝ်သေဝ်
3	$\left. \begin{array}{l} \text{(Y. 43, 2) ဝေဉ်သေဝ်သေဝ်} \\ \text{(Afr. 1, 4) ဝေဉ်သေဝ်သေဝ်သေဝ်} \end{array} \right\}$	ဝေဉ်သေဝ်သေဝ်သေဝ်

357. Other verbal forms of the same:—

2nd Per. Sing.—ဝေဉ်သေဝ်သေဝ်သေဝ်, ဝေဉ်သေဝ်သေဝ်သေဝ် Geld.

3rd Per. Sing.—ဝေဉ်သေဝ်သေဝ်သေဝ်, ဝေဉ်သေဝ်သေဝ်သေဝ်

358. Remarks on some irregular roots of the Third Class:—

Roots ဝေ (ဒါ to give) and ဝေ (ဒါ to place, to create, to

do) form their special weak bases **وٓ** Sans. **वृ** and **وٓ** Sans. **वृ**; the final **وٓ** and **وٓ** combine with **وٓ** to **وٓ**, which, in the Gāthā dialect, occasionally becomes sonant, i. e., **وٓ**; e. g., **وٓ** Geld. Y. 51, 19 (for **وٓ**)

Rt. **وٓ** (निज् to cleanse) guṇates the vowel of the reduplicative syllable and not the radical vowel; e. g., **وٓ**. Comp. Sans. **नेनिजानि**, **अनेनिजम्** (rt. निज् to cleanse).

Rt. **وٓ** (हा to abandon) generally shortens its vowel in the weak forms, rarely in the strong ones. E. g.

Strong forms.—**وٓ**, **وٓ**, **وٓ**. Exception:—**وٓ**. Weak forms **وٓ**, **وٓ**...

Rt. **وٓ** (to pay the penalty for) guṇates its vowel in **وٓ** imperf. 3 plu. Parasmai.

Rt. **وٓ** (स्था to stand) drops, in some of its forms, the vowel of the reduplicative syllable; e. g., **وٓ** (pres. 1 sing. Parasmai. (orig., **وٓ**); **وٓ**, **وٓ**, **وٓ** (orig., ... + **وٓ**).

Paradigms of the Fourth Conjugation.

Root **وٓ** to work—Fourth Class.

Unchangeable special base **وٓ**

359. Present Tense—Parasmaipada.

Singular.

Plural.

1 **وٓ**

وٓ

2 **وٓ**

وٓ

3 **وٓ**

وٓ, **وٓ**

3rd Per. Plu.—**ကလေးကလေးတို့, ကလေးကလေး, -ကလေး**
ကလေး, ကလေးကလေးတို့, ကလေးကလေးတို့.—Mark the
 shortening of **ကလေး** to **လေး** in the last word.

363. Present Subjunctive—Parasmaipada.

1st Per. Sing.—**အသေအသေ**

2nd Per. Sing.—**အသေအသေ**—**သေ** Vend. 8, 21; Yt. 3, 17.

Notice the dropping of the subjunctive **သ**.

3rd Per. Sing.—**အသေအသေ, အသေအသေ**

3rd Per. Plu.—**အသေအသေ**

364. Present Subjunctive—Atmanepada.

1st Per. Sing.—**အသေအသေ, အသေအသေ**.—Mark **အသေအသေ**
 Y. 45, 3 I shall conceive (it).

3rd Per. Sing.—**အသေအသေအသေ**

3rd Per. Plu.—**အသေအသေအသေ, အသေအသေအသေ** (rt. **အသေ**)

365. Imperfect Tense—Parasmaipada.

Singular.

Plural.

- | | | |
|---|---------------|-----------------------------------------|
| 1 | အသေအသေ | { Y. 35, 3. အသေအသေအသေ, အသေအသေအသေ |
| 2 | အသေအသေ | အသေအသေအသေ |
| 3 | အသေအသေ | အသေအသေအသေ |

366. Other verbal forms of the same:—

2nd Per. Sing.—**အသေအသေအသေ, အသေအသေ**

3rd Per. Sing.—**အသေအသေ**

3rd Per. Plu.—**အသေအသေ; အသေအသေ** Wester., **အသေအသေ** Geld.
 Yt. 13, 98 (rt. **အသေအသေ** to grow).

Singular.

1 **פלא (א) ניט**

۲ **فایده های دندون بند**

۳ وای ای دزدان

Plural.

والله اعلم

۱۴۱۵

والله اعلم

1st Per. Plu.—*Y. 35, 3.*

2nd Per.—Mark Wester. Yt. 22, 34

(rt. 1) 6-11 to die).

3rd Per. Sing.—അന്നമി, അന്നമി-അ, അ
അന്നമി, അന്നമി

3rd Per. Plu.—*ḥm-šm* they held (him) in derision

(rt. ၂၆-၂၇ to despise); မသိမသိ

3rd Per. Sing.—မူသုဉ်, မူသုဉ်လဲ, မူသုဉ်တဲ, မူသုဉ်သဲ, မူသုဉ်ဒဲ,

မုသားပျံ-ပု, မုသားပျံ, မုသားပျံ (rt. မှ် to cut, to wound); မုသားပျံ-မု, မုသားပျံ (Geld. မုသားပျံ);
 မုသားပျံ, မုသားပျံ

3rd Per. Plu.—**داندیس داندیس، داندیس داندیس، داندیس داندیس** (rt. **داندیس** to grow).

3rd Per. Sing.—**אני** Wester., **אני** Geld.

Singular.

1 ۱۴۷۹ ددس

Plural.

والله اعلم

	<i>Singular.</i>	<i>Plural.</i>
2	သန့်သန့်	သန့်သန့်သန့်
3	သန့်သန့်သန့်	သန့်သန့်သန့်သန့်

372. Other verbal forms of the same:—

1st. Per. Sing.—လေ့သန့်သန့် (rt. သန့်); သန့်သန့်သန့် (rt. သန့် to sink into); သန့်သန့် (rt. သန့်).

2nd Per. Sing.—သန့်သန့်, သန့်သန့် (orig., သန့်သန့်; rt. သန့်); သန့်သန့်, သန့်သန့် (Wester.) stay for me; သန့်သန့် (Prof. Justi; rt. သန့်)

2nd Per. Plu.—သန့်သန့် Y. 8, 3.

3rd Per. Sing.—သန့်သန့် Y. 35, 6; သန့်သန့်

373. Imperative Mood—Atmanepada.

	<i>Singular.</i>	<i>Plural.</i>
1	သန့်သန့်	သန့်သန့်သန့်
2	သန့်သန့်သန့်	သန့်သန့်သန့်
3	သန့်သန့်သန့် Y. 10, 20	သန့်သန့်သန့်သန့်

374. Other verbal forms of the same:—

2nd Per. Sing.—သန့်သန့်သန့်... (rt. သန့်); သန့် (rt. သန့် to sit).

375. Potential Mood—Parasmaipada.

	<i>Singular.</i>	<i>Plural.</i>
1	သန့်သန့်	သန့်သန့်သန့်
2	သန့်သန့်	သန့်သန့်သန့်
3	သန့်သန့်	သန့်သန့်သန့်

376. Other verbal forms of the same:—2nd Per. Sing.— မူဉ်သီသီမူ 3rd Per. Sing.— $\text{မူဉ်သီသီသီမူ}, \text{မူဉ်သီသီသီမူ}$ **377. Potential Mood—Atmanepada.***Singular.**Plural.*2 မူဉ်သီသီမူ မူဉ်သီသီသီမူ 3 မူဉ်သီသီမူ မူဉ်သီသီသီမူ **378. Other verbal forms of the same:—**1st Per. Plu.—Mark မူဉ်သီသီသီမူ Y. 9, 21.3rd Per. Sing.— $\text{မူဉ်သီသီမူ}, \text{မူဉ်သီသီမူ}; \text{မူဉ်သီသီ}$
 မူဉ်သီ (rt. သီ)3rd Per. Plu.— မူဉ်သီသီသီသီမူ Yt. 10, 122.**379. Remarks on some Irregular Roots of the Fourth Class.**

Roots သိ (बुध् to know) and သီ (वृध् to fight) lengthen their vowel; e. g., $\text{မူဉ်သီသီမူ}, \text{မူဉ်သီသီသီမူ}; \text{မူဉ်သီသီသီသီ}, \text{မူဉ်သီသီသီသီသီ}, \text{မူဉ်သီသီသီသီသီသီ}$.—Comp. Sans. वाद्यति; rt. मद् to be intoxicated; क्राम्यति; rt. क्रम् to go.

Rt. သီ (स्ना to wash, to perform the ceremony of bathing) shortens its vowel; e. g., $\text{မူဉ်သီသီသီ}, \text{မူဉ်သီသီသီသီ} \dots \text{သီ}, \text{မူဉ်သီသီသီသီ}, \text{etc.}$

Rt. သီ (नश् to perish, to be lost) substitutes သီ for သီ in the imperat. 2 sing. Parasmai; e. g., $\text{မူဉ်သီ}, \text{မူဉ်သီ}-\text{မူဉ်သီ}, \text{မူဉ်သီ}-\text{မူဉ်သီ}$

Rt. သီ (वृध् to grow) drops its သီ in all forms,

* Mark the weakening of the special base.

3rd Per. Sing.—*ṛt. 14, 41*. *ṛt. 14, 41*. *ṛt. 14, 41*.
(rt. 14, 41); *ṛt. 14, 41*, *ṛt. 14, 41*, *ṛt. 14, 41*...*ṛt. 14, 41*,
ṛt. 14, 41 (*rt. 14, 41*); *ṛt. 14, 41*.—Mark
ṛt. 14, 41 Geld. (Yt. 14, 41).

3rd Per. Plu.—*ṛt. 13, 26*. *ṛt. 13, 26*.—Mark
ṛt. 13, 26 (*rt. 13, 26*); *ṛt. 13, 26* Geld. Yt. 13, 26.

382. Present Tense—Atmanepada.

	<i>Singular.</i>	<i>Plural.</i>
1	* <i>ṛt. 14, 41</i>	<i>ṛt. 14, 41</i>
2	<i>ṛt. 14, 41</i>	
3	<i>ṛt. 14, 41</i>	<i>ṛt. 14, 41</i>

383. Other verbal forms of the same :—

3rd Per. Sing.—*ṛt. 14, 41*

3rd Per. Plu.—*ṛt. 13, 26*, *ṛt. 13, 26*, *ṛt. 13, 26*
Wester., *ṛt. 13, 26* Geld. (*rt. 13, 26* to come, to fall to).

384. Present Subjunctive—Parasmaipada.

2nd Per. Sing.—*ṛt. 14, 41*

385. Imperfect Tense—Parasmaipada.

	<i>Singular.</i>	<i>Plural.</i>
1	<i>ṛt. 14, 41</i>	<i>ṛt. 14, 41</i>
2	† <i>ṛt. 14, 41</i>	<i>ṛt. 14, 41</i>

* *ṛ* is euphonically inserted as in *ṛt. 14, 41*

† Also, *ṛt. 14, 41* Y. 9, 15. Mark the insertion of *ṛ* to the strengthened form of the special base.

<i>Singular.</i>	<i>Plural.</i>
3	Wester $\left. \begin{array}{l} * \text{𑀧𑀺𑀢𑀺𑀢𑀺} \\ * \text{𑀧𑀺𑀢𑀺𑀢𑀺} \end{array} \right\}$

386. Other verbal forms of the same:—

2nd Per. Plu.—𑀧𑀺𑀢𑀺𑀢𑀺𑀢𑀺 Gâth. (rt. 𑀧𑀺𑀢𑀺 to beguile).

3rd Per. Sing.—𑀧𑀺𑀢𑀺𑀢𑀺𑀢𑀺𑀢𑀺𑀢𑀺, 𑀧𑀺𑀢𑀺𑀢𑀺𑀢𑀺 (rt. 𑀧𑀺𑀢𑀺);
𑀧𑀺𑀢𑀺𑀢𑀺𑀢𑀺, 𑀧𑀺𑀢𑀺𑀢𑀺𑀢𑀺...

387. Imperfect Tense—Atmanepada.

<i>Singular.</i>	<i>Plural.</i>
1 † 𑀧𑀺𑀢𑀺𑀢𑀺𑀢𑀺	𑀧𑀺𑀢𑀺𑀢𑀺𑀢𑀺
2 𑀧𑀺𑀢𑀺𑀢𑀺𑀢𑀺	𑀧𑀺𑀢𑀺𑀢𑀺𑀢𑀺
3 ‡ 𑀧𑀺𑀢𑀺𑀢𑀺𑀢𑀺	𑀧𑀺𑀢𑀺𑀢𑀺𑀢𑀺

388. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.—𑀧𑀺𑀢𑀺𑀢𑀺𑀢𑀺𑀢𑀺𑀢𑀺, 𑀧𑀺𑀢𑀺𑀢𑀺𑀢𑀺𑀢𑀺𑀢𑀺, 𑀧𑀺𑀢𑀺𑀢𑀺𑀢𑀺𑀢𑀺𑀢𑀺

3rd Per. Plu.—𑀧𑀺𑀢𑀺𑀢𑀺𑀢𑀺𑀢𑀺𑀢𑀺

389. Imperative Mood—Parasmaipada.

<i>Singular.</i>	<i>Plural.</i>
1 𑀧𑀺𑀢𑀺𑀢𑀺𑀢𑀺𑀢𑀺	𑀧𑀺𑀢𑀺𑀢𑀺𑀢𑀺𑀢𑀺
2 $\left. \begin{array}{l} 𑀧𑀺𑀢𑀺𑀢𑀺𑀢𑀺𑀢𑀺 \\ 𑀧𑀺𑀢𑀺𑀢𑀺𑀢𑀺𑀢𑀺𑀢𑀺 \end{array} \right\}$ (Vend. 2, 25)	𑀧𑀺𑀢𑀺𑀢𑀺𑀢𑀺𑀢𑀺
3 𑀧𑀺𑀢𑀺𑀢𑀺𑀢𑀺𑀢𑀺	𑀧𑀺𑀢𑀺𑀢𑀺𑀢𑀺𑀢𑀺

* Mark the strengthening of the special base in the weak termination; see Y. 30, 9; Yt. 10, 51.

† Compare Sans. अघृन्वि (rt. घृ to squeeze out).

‡ Similarly, 𑀧𑀺𑀢𑀺𑀢𑀺 Y. 9, 3. 1. 7. 9.

390. Other verbal forms of the same :—

2nd Per. Sing.— ... Y. 9, 28.

2nd Per. Plu.— ... Geld. Yt. 13, 34.

391. Imperative Mood—Atmanepada.*Singular.**Plural.*

- | | | |
|---|--------------------------|--------------|
| 1 | ... | ... |
| 2 | Y. 40, 1. * ... | ... |
| 3 | ... | ... |

392. Potential Mood—Parasmaipada.*Singular.**Plural.*

- | | | |
|---|--------------|--------------|
| 1 | ... | ... |
| 2 | ... | ... |
| 3 | ... | ... |

393. Other verbal forms of the same :—

2nd Per. Sing.— ...

3rd Per. Sing.— ... (rt. ...)

394. Potential Mood—Atmanepada.*Singular.**Plural.*

- | | | |
|---|----------------|--------------|
| 1 | ... ? | ... |
| 2 | ... | ... |
| 3 | ... | ... |

* In the Gâthâ dialect the verb-terminations are occasionally added directly to the root. Mark ... Y. 9, 2 (rt. ... Sans. ... to express the Hom juice).

395. Remarks on some Irregular Roots of the Fifth Class.

Roots **𐌂𐌰** (𐌱 to hear) and **𐌂𐌰𐌶** (to give, to deliver) insert **𐌰** and **𐌶** respectively after **𐌂** in some of their forms; e. g., **𐌂𐌰𐌶𐌰𐌶𐌰𐌶**, **𐌂𐌰𐌶𐌰𐌶𐌰𐌶**; **𐌂𐌰𐌶𐌰𐌶𐌰𐌶**, **𐌂𐌰𐌶𐌰𐌶𐌰𐌶**, **𐌂𐌰𐌶𐌰𐌶𐌰𐌶**

Rt. **𐌂𐌰** (to hear) changes its special base in **𐌂𐌰𐌶𐌰𐌶** imperat. 3 sing. Parasmai.; **𐌂𐌰𐌶𐌰𐌶**, **𐌂𐌰𐌶𐌰𐌶** imperat, 2 plu. Parasmai.

Rt. **𐌂𐌰𐌶** (to do, to make) adds **𐌰** in some of its forms, after gunating **𐌰** of the special base; e. g., **𐌂𐌰𐌶𐌰𐌶𐌰𐌶** pres. subjunc. 2 sing. Parasmai.; **𐌂𐌰𐌶𐌰𐌶𐌰𐌶** imperf. subjunc. 3 sing. Parasmai.; **𐌂𐌰𐌶𐌰𐌶𐌰𐌶** plu.; **𐌂𐌰𐌶𐌰𐌶𐌰𐌶** imperat. 2 sing. Parasmai.

Rt. **𐌂𐌰** (𐌱 to express the Hom juice, to prepare) inserts **𐌰** in **𐌂𐌰𐌶𐌰𐌶𐌰𐌶** imperat. 2 sing. Atmane.

In some instances of weak forms, the final **𐌰** of the special base becomes lengthened; e. g., **𐌂𐌰𐌶𐌰𐌶𐌰𐌶**, **𐌂𐌰𐌶𐌰𐌶**, **𐌂𐌰𐌶𐌰𐌶**, **𐌂𐌰𐌶𐌰𐌶**...**𐌂𐌰𐌶**

Paradigms of the Sixth Conjugation. Root **𐌂𐌰𐌶** to ask—Sixth Class.

Unchangeable special base **𐌂𐌰𐌶𐌰𐌶**

396. Present Tense—Parasmaipada.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1	𐌂𐌰𐌶𐌰𐌶𐌰𐌶	𐌂𐌰𐌶𐌰𐌶𐌰𐌶	𐌂𐌰𐌶𐌰𐌶𐌰𐌶
Y. 44, 1	𐌂𐌰𐌶𐌰𐌶𐌰𐌶		

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
2	၁ဗာသာဇ်ဇု		သာဗာသာဇ်ဇု
3	၁လာသာဇ်ဇု	၃လာသာဇ်ဇု	၁လာသာဇ်ဇု

397. Other verbal forms of the same:—

1st Per. Sing.—သာသာဇ်ဇုဝါဝါဝါ Wester. Yt. 5, 50.

1st Per. Plu.—သာသာသာသာသာသာ (rt. သာသာသာသာ to wither) ;
သာသာဇ်ဇုသာသာသာသာ Geld., Y. 10, 15 (rt. သာသာသာသာ to let flow).

2nd Per. Plu.—သာသာသာသာသာသာ you learn; သာသာသာသာသာသာ you wish;
သာသာသာသာသာသာ Geld. (Y. 32, 4)

3rd Per. Sing.—သာသာသာသာသာသာ, သာသာသာသာ, သာသာသာသာ, သာသာသာသာဇ်ဇု,
သာသာသာသာဇ်ဇု, သာသာသာသာဇ်ဇု, သာသာသာသာဇ်ဇု, သာသာသာသာဇ်ဇု-သာသာ,
သာသာသာသာ, သာသာသာသာဇ်ဇု (but သာသာသာသာသာသာ Vend. 9, 2);
သာသာသာသာသာသာ, သာသာသာသာသာသာ, သာသာသာသာသာသာ, သာသာသာသာသာသာ Geld.
(also, သာသာသာသာသာသာ; orig., သာသာသာသာသာသာ + သာသာသာသာသာသာ); သာသာသာသာသာသာ...သာသာ
he flees from. (rt. သာသာသာသာသာသာ to go).

3rd Per. Du.—သာသာသာသာဇ်ဇု (Y. 57, 2).

3rd Per. Plu.—သာသာသာသာသာသာ, သာသာသာသာသာသာ, သာသာသာသာသာသာ, သာသာသာသာသာသာ,
သာသာသာသာသာသာ, သာသာသာသာသာသာ; also, သာသာသာသာသာသာ (they find); သာသာသာသာသာသာ,
သာသာသာသာသာသာ, သာသာသာသာသာသာ-သာသာ, သာသာသာသာသာသာ, သာသာသာသာသာသာ,
သာသာသာသာသာသာ (rt. သာသာသာသာသာသာ).

398. Present Tense—Atmanepada.

1	သာသာဇ်ဇု	သာသာသာသာသာသာဇ်ဇု
2	သာသာသာသာဇ်ဇု	
3	သာသာသာသာဇ်ဇု	သာသာသာသာဇ်ဇု

399. Other verbal forms of the same:—

1st Per. Sing.—**မသံ, မသင်, မသင်-လောမ, မှိုင်လ;**
also, **သိုင်လ** Y. 46, 2. I cry (to Thee).

1st Per. Plu.—**မသောသင်, မသောသင်, -မသောမ**
မသော, မသောသော [မှိုင်လ]

2nd Per. Plu.—**မသောလှိုင်** (Y. 53, 6) ye slay; rt. **လှိုင်,**

3rd Per. Sing.—**မသောသံ, မသောသင်...လှိုင်, မသောလှိုင်,**
မသောလှိုင်

3rd Per. Du.—**မသံသံ** Vend. 8, 10.

3rd Per. Plu.—**မသောလှိုင်, မသောလှိုင်, မသောလှိုင်,**
မသောလှိုင်-မသော, မသောလှိုင်, မသောသင်, မသောလှိုင်

400. Present Subjunctive—Parasmaipada.

1st Per. Plu.—**မသောလှိုင်** Y. 51, 2 (rt. **လှိုင်** to live).

2nd Per. Sing.—**မသောလှိုင်, မသောလှိုင်** (the penulti-
mate **မ** being dropped; orig., **မသောလှိုင်**).

3rd Per. Sing.—**မသောလှိုင်**

3rd Per. Plu.—**မသောလှိုင်, မသောလှိုင်, မသောလှိုင်**

401. Present Subjunctive—Atmanepada.

1st Per. Sing.—**မသောလှိုင်, မသောလှိုင်, မသောလှိုင်**

2nd Per. Sing.—**မသောလှိုင်**

3rd Per. Sing.—**မသောလှိုင်**

3rd Per. Plu.—**မသောလှိုင်, မသောလှိုင်, မသောလှိုင်**

402. Imperfect Tense—Parasmaipada.*Singular.**Dual.**Plural.*

1

မသောလှိုင်**မသောလှိုင်****မသောလှိုင်**

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
2	ဦးသင့်၏		သောသင့်၏
3	သူသင့်၏		၎င်းသင့်၏

403. Other verbal forms of the same :—

1st Per. Sing.—*သင့်၏* ဝတ်၏, *သင့်၏* ဝတ်၏.—Mark *သင့်၏* *သင့်၏* Wester., *သင့်၏* Geld. Y. 43, 9 (rt. *သင့်၏*).

1st Per. Du.—*သင့်၏* Yt. 15, 40 (rt. *သင့်၏* to live).

2nd Per. Sing.—*သင့်၏* ဝတ်၏

3rd Per. Sing.—*သူသင့်၏* ဝတ်၏, *သူသင့်၏*, *သူသင့်၏*, *သူသင့်၏*, *သူသင့်၏*, *သူသင့်၏*, *သူသင့်၏* (Geld.); *သူသင့်၏*, *သူသင့်၏*—*သင့်၏* (rt. *သင့်၏* to sit). Mark *သူသင့်၏* (Vend. 18, 30) with the augment *သ* (see para. 296).

3rd Per. Plu.—*သင့်၏*, *သင့်၏*, *သင့်၏* (they wept); *သင့်၏*, *သင့်၏*.

404. Imperfect Tense—Atmanepada.

	<i>Singular.</i>	<i>Plural.</i>
1	သူသင့်၏	သောသင့်၏
2	သောသင့်၏	သောသင့်၏
3	သောသင့်၏	သောသင့်၏

405. Other verbal forms of the same :—

1st Per. Sing.—Mark *သူသင့်၏* (Vend. 2, 2) with the augment *သ*.

2nd Per. Sing.—Mark *သင့်၏* Wester. (Vend. 2, 1) Thou didst converse.

3rd Per. Sing.—**သလ္လမဉ်ဉ်**, **သလ္လမဉ်ဉ်**, **သလ္လမဉ်ဉ်**,
သလ္လမဉ်ဉ်, **သလ္လမဉ်ဉ်** (rt. **သလ္လမဉ်ဉ်** to weep; the affixal **သ**
 of the class being dropped); **သလ္လမဉ်ဉ်** (rt. **သလ္လမဉ်ဉ်**)

3rd Per. Plu.—**သလ္လမဉ်ဉ်** (they wept); **သလ္လမဉ်ဉ်** Wester.,
သလ္လမဉ်ဉ် Geld. Y. 32, 14 (rt. **သလ္လမဉ်ဉ်** to enter, to come).

406. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.—**သလ္လမဉ်ဉ်**, **သလ္လမဉ်ဉ်**, **သလ္လမဉ်ဉ်**, **သလ္လမဉ်ဉ်**,
သလ္လမဉ်ဉ် Yt. 13, 129 (orig., **သလ္လမဉ်ဉ်**); **သလ္လမဉ်ဉ်**, **သလ္လမဉ်ဉ်**

3rd Per. Plu.—**သလ္လမဉ်ဉ်**, **သလ္လမဉ်ဉ်** (rt. **သလ္လမဉ်ဉ်**).

407. Imperative Mood—Parasmaipada.

Singular.

Plural.

1	သလ္လမဉ်ဉ်	သလ္လမဉ်ဉ်
2	သလ္လမဉ်ဉ်	သလ္လမဉ်ဉ်
3	သလ္လမဉ်ဉ်	သလ္လမဉ်ဉ်

408. Other verbal forms of the same:—

1st. Per. Sing.—**သလ္လမဉ်ဉ်** I will vie (Justi and Mills).

1st Per. Plu.—**သလ္လမဉ်ဉ်**

2nd Per. Sing.—**သလ္လမဉ်ဉ်** (Y. 43, 10); **သလ္လမဉ်ဉ်** (rt. **သလ္လမဉ်ဉ်**

သလ္လမဉ်ဉ် to rise up). **သလ္လမဉ်ဉ်** live thou; **သလ္လမဉ်ဉ်** teach thou.

2nd Per. Plu.—**သလ္လမဉ်ဉ်** (orig., **သလ္လမဉ်ဉ်**)

3rd Per. Sing.—**သလ္လမဉ်ဉ်**

3rd Per. Plu.—**သလ္လမဉ်ဉ်**, **သလ္လမဉ်ဉ်** Wester., **သလ္လမဉ်ဉ်** Geld.

409. Imperative Mood—Atmanepada.

Singular.

Plural.

1	သလ္လမဉ်ဉ်	သလ္လမဉ်ဉ်
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*Singular.**Plural.*2 **မဟာဒ္ဓမ္မာဓိဇဉ်****မေဃဇ္ဇမ္မာဓိဇဉ်**3 **မေဃဇ္ဇမ္မာဓိဇဉ်****မေဃဇ္ဇမ္မာဓိဇဉ်****410. Other Verbal forms of the same:—**1st Per. Sing.—**မဟာဒ္ဓမ္မာဓိဇဉ်**

2nd Per. Sing.—**မဟာဒ္ဓမ္မာဓိဇဉ်မေဃဇ္ဇမ္မာဓိဇဉ်မဟာဒ္ဓမ္မာဓိဇဉ်**,
မဟာဒ္ဓမ္မာဓိဇဉ်...မဟာဒ္ဓမ္မာဓိဇဉ်, also **မဟာဒ္ဓမ္မာဓိဇဉ်** (Wester.,—) being
 dropped ; see Vend. 2, 3).—Mark **မဟာဒ္ဓမ္မာဓိဇဉ်** do Thou hear
 (Y. 49, 7) ; **မဟာဒ္ဓမ္မာဓိဇဉ်...မေဃဇ္ဇမ္မာဓိဇဉ်** Y. 53, 3 (for **မဟာဒ္ဓမ္မာဓိဇဉ်**
မဟာဒ္ဓမ္မာဓိဇဉ်, rt. **မဟာဒ္ဓမ္မာဓိဇဉ်**)

2nd Per. Plu.—**မဟာဒ္ဓမ္မာဓိဇဉ်မေဃဇ္ဇမ္မာဓိဇဉ်** (Y. 45, 1).**411. Potential Mood—Parasmaipada.***Singular.**Dual.**Plural.*1 **မေဃဇ္ဇမ္မာဓိဇဉ်****မဟာဒ္ဓမ္မာဓိဇဉ်**2 **မဟာဒ္ဓမ္မာဓိဇဉ်****မဟာဒ္ဓမ္မာဓိဇဉ်**3 **မဟာဒ္ဓမ္မာဓိဇဉ်*****မေဃဇ္ဇမ္မာဓိဇဉ်မဟာဒ္ဓမ္မာဓိဇဉ်****မဟာဒ္ဓမ္မာဓိဇဉ်****412. Other verbal forms of the same:—**

2nd Per. Sing.—**မဟာဒ္ဓမ္မာဓိဇဉ်မေဃဇ္ဇမ္မာဓိဇဉ်**, **မဟာဒ္ဓမ္မာဓိဇဉ်မဟာဒ္ဓမ္မာဓိဇဉ်**,
မဟာဒ္ဓမ္မာဓိဇဉ်, **မဟာဒ္ဓမ္မာဓိဇဉ်မဟာဒ္ဓမ္မာဓိဇဉ်**

2nd Per. Plu.—**မဟာဒ္ဓမ္မာဓိဇဉ်မေဃဇ္ဇမ္မာဓိဇဉ်မဟာဒ္ဓမ္မာဓိဇဉ်**

3rd Per. Sing.—**မဟာဒ္ဓမ္မာဓိဇဉ်**, **မဟာဒ္ဓမ္မာဓိဇဉ်မဟာဒ္ဓမ္မာဓိဇဉ်**, **မဟာဒ္ဓမ္မာဓိဇဉ်**,
မဟာဒ္ဓမ္မာဓိဇဉ်

3rd Per. Plu.—**မဟာဒ္ဓမ္မာဓိဇဉ်** (rt. **မဟာဒ္ဓမ္မာဓိဇဉ်**), **မဟာဒ္ဓမ္မာဓိဇဉ်မဟာဒ္ဓမ္မာဓိဇဉ်**,
မဟာဒ္ဓမ္မာဓိဇဉ်မဟာဒ္ဓမ္မာဓိဇဉ်

* See Geld. Y. 12, 5. 6. Compare Sans. **तुवेत्** (rt. **तु** to strike).

413. Potential Mood—Atmanepada.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1			၁၁၁၁၁၁၁၁၁၁ ?
2	၁၁၁၁၁၁၁၁၁၁		၁၁၁၁၁၁၁၁၁၁
3	၁၁၁၁၁၁၁၁၁၁	၁၁၁၁၁၁၁၁၁၁	၁၁၁၁၁၁၁၁၁၁

414. Other verbal forms of the same :—

2nd Per. Sing.—၁၁၁၁၁၁၁၁ (Prof. Justi) Yt. 24, 12.

3rd Per. Sing.—၁၁၁၁၁၁, ၁၁၁၁၁၁၁၁, ၁၁၁၁၁၁၁၁,
၁၁၁၁၁၁၁၁၁, ၁၁၁၁၁၁၁၁၁၁၁

3rd Per. Du.—၁၁၁၁၁ (Vend. 8, 10).

3rd Per. Plu.—၁၁၁၁၁၁၁၁၁၁

415. Remarks on some Irregular Roots of the Sixth Class :—

Rt. ၁၁၁ (Sans. *सह* to sit) changes its vowel to ၁ ; e.g.,
၁၁၁၁-၁၁၁, ၁၁၁၁၁၁၁, ၁၁၁၁၁၁၁ (also, ၁၁၁၁၁၁၁၁)
and ၁၁၁၁၁၁၁၁၁) ; ၁၁၁၁၁၁၁, ၁၁၁၁၁၁၁, ၁၁၁
၁၁၁၁၁၁.—Comp. Sans. *सीदति* (rt. *सह* to sit).

Roots ၁၁၁ (to cut) and ၁၁၁ (to kill, to destroy) insert
a penultimate nasal ; e.g., ၁၁၁၁၁၁၁၁, ၁၁၁၁၁၁၁၁, &c.
၁၁၁၁၁၁၁၁, ၁၁၁၁၁၁၁၁၁, &c. Comp. Sans. *कृन्तति* (rt. *कृत्*
to cut ; unchangeable special base *कृन्त*).

Roots ၁၁၁ (to hear) and ၁၁၁ (to enter, to become)
lengthen their vowels ; e.g., ၁၁၁၁၁၁၁၁ imperat. 2 sing.
Atmane. ; ၁၁၁၁၁၁၁၁ plu. ; ၁၁၁၁၁၁၁ imperf. 3 sing.
Atmane. ; ၁၁၁၁၁၁၁၁၁, ၁၁၁၁၁၁, ၁၁၁၁၁, &c.

Rt. **𐬨𐬀𐬎𐬌𐬭𐬀** forms **𐬨𐬀𐬎𐬌𐬭𐬀𐬎𐬌𐬭𐬀** Gāth. (Y. 29, 1) imperf. 2 plu. Atmane.; and, with the prefix **𐬨𐬀**, **𐬨𐬀𐬎𐬌𐬭𐬀𐬎𐬌𐬭𐬀** (Vend. 9, 2) pres. 3 sing. Parasmai.

Rt. **𐬨𐬀** (𐬨𐬀 to wish), when preceded by the prefixes **𐬨𐬀𐬎𐬌𐬭𐬀** and **𐬨𐬀𐬎𐬌𐬭𐬀**, drops its vowel; e.g., **𐬨𐬀𐬎𐬌𐬭𐬀𐬨𐬀𐬎𐬌𐬭𐬀** (orig., **𐬨𐬀𐬎𐬌𐬭𐬀𐬨𐬀𐬎𐬌𐬭𐬀**) imperat. 2 plu. Parasmai.; **𐬨𐬀𐬎𐬌𐬭𐬀𐬨𐬀𐬎𐬌𐬭𐬀**, **𐬨𐬀𐬎𐬌𐬭𐬀𐬨𐬀𐬎𐬌𐬭𐬀**, &c.

Seventh Conjugation.

416. The verbal forms of roots of the seventh class in the four conjugational tenses and moods are very few. The following are such as are found in the Avestaic writings:—

Roots **𐬨𐬀𐬎𐬌𐬭𐬀** to know, **𐬨𐬀𐬎𐬌𐬭𐬀** to find, **𐬨𐬀𐬎𐬌𐬭𐬀** to empty.

Special strong base **𐬨𐬀𐬎𐬌𐬭𐬀**, **𐬨𐬀𐬎𐬌𐬭𐬀**, **𐬨𐬀𐬎𐬌𐬭𐬀**

Special weak base **𐬨𐬀𐬎𐬌𐬭𐬀**, **𐬨𐬀𐬎𐬌𐬭𐬀**, **𐬨𐬀𐬎𐬌𐬭𐬀**

417. Present Tense—Parasmaipada.

1st Per. Sing.—**𐬨𐬀𐬎𐬌𐬭𐬀𐬎𐬌𐬭𐬀** (rt. **𐬨𐬀𐬎𐬌𐬭𐬀** to attribute).

3rd Per. Sing.—**𐬨𐬀𐬎𐬌𐬭𐬀𐬎𐬌𐬭𐬀** (rt. **𐬨𐬀𐬎𐬌𐬭𐬀** to know); **𐬨𐬀𐬎𐬌𐬭𐬀𐬎𐬌𐬭𐬀** (rt. **𐬨𐬀𐬎𐬌𐬭𐬀** to find, to obtain); **𐬨𐬀𐬎𐬌𐬭𐬀𐬎𐬌𐬭𐬀**, **𐬨𐬀𐬎𐬌𐬭𐬀𐬎𐬌𐬭𐬀** (rt. **𐬨𐬀𐬎𐬌𐬭𐬀** to empty); see paras. 28-29.

418. Present Subjunctive—Atmanepada.

1st Per. Plu.—**𐬨𐬀𐬎𐬌𐬭𐬀𐬎𐬌𐬭𐬀𐬎𐬌𐬭𐬀** (rt. **𐬨𐬀𐬎𐬌𐬭𐬀**, **𐬨𐬀𐬎𐬌𐬭𐬀** to know).

Paradigms of the Eighth Conjugation.

Root **𐬨𐬀𐬎𐬌𐬭𐬀**, Sans. **𐬨𐬀𐬎𐬌𐬭𐬀** to draw—Eighth Class.

Special strong base **𐬨𐬀𐬎𐬌𐬭𐬀**; Special weak base **𐬨𐬀𐬎𐬌𐬭𐬀**

419. Present Tense—Parasmaipada.

	<i>Singular.</i>	<i>Plural.</i>
1	აწესებს <i>तनोति</i>	აყვამებს
2	აყვამებს	აყვამებს
3	აწესებს	აწესებენ

420. Other verbal forms of the same:—

3rd Per. Sing.—აწესებს, აწესებდა (rt. *წეს* multiply).

3rd Per. Plu.—აწესებენ (rt. *წეს* to promote, to increase);

აწესებდა, აწესებდნენ (rt. *წეს* to outrun ; see para. 58).

421. Present Tense—Atmanepada.

	<i>Singular.</i>	<i>Plural.</i>
1	* აწესებს, აწესებს <i>तन्वे</i>	აწესებენ
2	აწესებს	
3	აწესებს	აწესებენ

422. Present Subjunctive—Parasmaipada.

1st Per. Sing.—აწესებ... *अनाद्य* (Y. 19, 7.) I will draw (his soul) off...—(the personal termination is dropped).

423. Imperfect Tense—Parasmaipada.

	<i>Singular.</i>	<i>Plural.</i>
1	აწესებდა	აწესებდა
2	აწესებდა <i>अतनोत्</i>	აწესებდა
3	აწესებდა	აწესებდა

* *न* is euphonically inserted.—Compare. *अनाद्य*; see para. 58.

424. Imperfect Tense—Atmanepada.*Singular.**Plural.*

- | | | |
|---|--------|--------|
| 1 | ଅତନିବି | ଅତନିବି |
| 2 | ଅତନିବି | ଅତନିବି |
| 3 | ଅତନିବି | ଅତନିବି |

425. Imperative Mood—Parasmaipada.*Singular.**Plural.*

- | | | |
|---|--------|--------|
| 1 | ଅତନିବି | ଅତନିବି |
| 2 | ଅତନିବି | ଅତନିବି |
| 3 | ଅତନିବି | ଅତନିବି |

426. Imperative Mood—Atmanepada.*Singular.**Plural.*

- | | | |
|---|--------|--------|
| 1 | ଅତନିବି | ଅତନିବି |
| 2 | ଅତନିବି | ଅତନିବି |
| 3 | ଅତନିବି | ଅତନିବି |

427. Potential Mood—Parasmaipada.*Singular.**Plural.*

- | | | |
|---|--------|--------|
| 1 | ଅତନିବି | ଅତନିବି |
| 2 | ଅତନିବି | ଅତନିବି |
| 3 | ଅତନିବି | ଅତନିବି |

428. Potential Mood—Atmanepada.*Singular.**Plural.*

- | | | |
|---|--------|--------|
| 1 | ଅତନିବି | ଅତନିବି |
| 2 | ଅତନିବି | ଅତନିବି |
| 3 | ଅତନିବି | ଅତନିବି |

* Similarly, ଅତନିବି Vend. 18, 70 (rt. ଅତନିବି to slay).

† See ଅତନିବି Y. 19, 7.

Paradigms of the Ninth Conjugation.**Rt.** 𐤀𐤁𐤁𐤁 to bless, to love—**Ninth Class.**

Unchangeable special base 𐤀𐤁𐤁

429. Present Tense—Parasmaipada.*Singular.**Plural.*

1	𐤀𐤁𐤁𐤁	𐤀𐤁𐤁𐤁𐤁𐤁 (Yt. 12, 3)
2	𐤀𐤁𐤁𐤁	𐤀𐤁𐤁𐤁𐤁
3	𐤀𐤁𐤁𐤁	𐤀𐤁𐤁𐤁𐤁

430. Other verbal forms of the same:—

1st Per. Sing.—𐤀𐤁𐤁𐤁 Vend. 18, 31 (rt. 𐤀𐤁, Sans. 𐤀 to bear offspring).

1st Per. Plu.—𐤀𐤁𐤁𐤁𐤁 Geld., 𐤀𐤁𐤁𐤁𐤁 Wester. (Y. 38, 4)—substituting 𐤁 for 𐤁—the characteristic mark of the

2nd Per. Sing.—𐤀𐤁𐤁𐤁 Vend. 18, 30. [class.

3rd Per. Sing. 𐤀𐤁𐤁𐤁, 𐤀𐤁𐤁𐤁, 𐤀𐤁𐤁𐤁𐤁𐤁
 Y. 10, 13; 𐤀𐤁𐤁𐤁𐤁𐤁 Wester., 𐤀𐤁𐤁𐤁𐤁𐤁
 Geld. Yt. 10, 143; 𐤀𐤁𐤁𐤁𐤁𐤁 Wester., 𐤀𐤁𐤁𐤁𐤁
 𐤀𐤁𐤁 Geld. Yt. 10, 68.

[shave off.

3rd Per. Plu.—𐤀𐤁𐤁𐤁𐤁 (Justi); rt. 𐤀𐤁𐤁𐤁 to

431. Present Tense—Atmanepada.*Singular.**Plural.*

1	* 𐤀𐤁𐤁	𐤀𐤁𐤁𐤁𐤁
2	𐤀𐤁𐤁𐤁	
3	𐤀𐤁𐤁𐤁	𐤀𐤁𐤁𐤁𐤁

* Similarly, 𐤀𐤁𐤁𐤁, 𐤀𐤁𐤁𐤁; 𐤀𐤁𐤁𐤁-𐤀𐤁𐤁 I fight against.

432. Present Subjunctive—Atmanepada.

1st Per. Sing.—**ሰላላ** Y. 49, 12.

3rd Per. Sing.—**ሰላላላ** Wester. (Vend. 9, 47) instead of the 1st Per. Sing.

3rd Per. Plu.—**ሰላላላላላ** (rt. **ሰላላ** to cover).

433. Imperfect Tense—Parasmaipada.

Singular.

Plural.

1 **ሰላላ**

ሰላላላ

2 **ሰላላ**

ሰላላላ

3 **ሰላላ**

ሰላላ

434. Other verbal forms of the same:—

1st Per. Sing.—**ሰላላ** Vend. 22, 1 (rt. **ሰላላ** to make).

2nd Per. Sing.—**ሰላላ** (Y. 46, 14); **ሰላላ** (Y. 44, 6) Justi.

435. Imperfect Tense—Atmanepada.

Singular.

Plural.

2 **ሰላላ**

ሰላላላ

3 ***ሰላላ**

ሰላላላ

436. Imperfect Subjunctive—Parasmaipada.

3rd Per. Sing.—**ሰላላ**, **ሰላላ**, **ሰላላ** Geld. Y. 10, 5.

3rd Per. Plu.—**ሰላላላላላ**... (rt. **ሰላላ** to lift up).

437. Imperfect Subjunctive—Atmanepada.

3rd Per. Sing.—**ሰላላ** Y. 30, 6 (rt. **ሰላላ** to choose).

* Similarly, **ሰላላላላላ**, **ሰላላላላላ** (rt. **ሰላላ** to confess oneself) —the radical vowel is dropped.

438. Imperative Mood—Parasmaipada.

	<i>Singular.</i>	<i>Plural.</i>
1	ඳව්ව	ඳව්ව
2	ඳව්ව	ඳව්ව
3	ඳව්ව	ඳව්ව

439. Other verbal forms of the same:—

2nd Per. Sing.—ඳව්ව Y. 28, 11 (rt. ඳව්ව to fill up).

3rd Per. Sing.—ඳව්ව Y. 10, 1 ; also, ඳව්ව Y. 10, 1
(rt. ඳව්ව to dwell).

3rd Per. Plu.—ඳව්ව Yt. 13, 157.

440. Imperative Mood—Atmanepada.

	<i>Singular.</i>	<i>Plural.</i>
1	ඳව්ව	ඳව්ව
2	ඳව්ව	ඳව්ව
3	ඳව්ව	ඳව්ව

441. Other verbal forms of the same:—

1st Per. Sing.—ඳව්ව (rt. ඳව්ව to fight).

2nd Per. Sing.—ඳව්ව (rt. ඳව්ව to shave off).

442. Potential Mood—Parasmaipada.

	<i>Singular.</i>	<i>Plural.</i>
1	ඳව්ව	ඳව්ව
2	ඳව්ව	ඳව්ව
3	ඳව්ව	ඳව්ව

446. Present Tense—Parasmaipada.

*Singular.**Plural.*

1	အောင်မြင်နေသည်	အောင်မြင်နေကြသည်
2	အောင်မြင်နေပါသည်	အောင်မြင်နေကြပါသည်
3	အောင်မြင်နေပါသည်	အောင်မြင်နေကြသည်

447. Other verbal forms of the same:—

1st Per. Sing.—အောင်မြင်နေပါသည်, အောင်မြင်နေပါ၏ Yt. 5, 63.
 (rt. ခံ-လေ့ to attain); အောင်မြင်နေ, ခံနေ၏ Wester.—
 an abridged form of အောင်မြင်နေ၏ (rt. သိ-မှန် to disappear).

1st Per. Plu. အောင်မြင်နေကြပါသည်, ခံနေကြပါသည်
 Y. 41, 1; ခံနေကြ၏ Y. 35, 7.

2nd Per. Sing.—အောင်မြင်နေပါ, အောင်မြင်နေပါ၏

2nd Per. Plu.—အောင်မြင်နေကြပါ (Yt. 13, 38).

3rd Per. Sing.—အောင်မြင်နေသည်-လေ (Geld.) Yt. 10, 18, 28;
 အောင်မြင်နေပါ၏, အောင်မြင်နေပါ၏-လေ, -လေ...လေ
 အောင်မြင်, အောင်မြင်၏ (rt. သိ-မှန်). အောင်မြင်၏ he causes (me)
 to ponder (rt. သိ-မှန်); အောင်မြင်သည် he orders or fixes (caus. of
 သိ-မှန် ခံ-မှန်); အောင်မြင်သည် he frightens; caus. of သိ-မှန်;
 အောင်မြင်၏ (caus. of သိ-မှန်); အောင်မြင်သည် (Wester.),
 အောင်မြင်သည် (Geld.) Yt. 8, 9 he makes (them) flow
 (caus.) အောင်မြင်သည်, Y. 43, 6 (rt. သိ-မှန်); အောင်မြင်သည်

3rd Per. Du.—အောင်မြင်သည် Y. 10, 3 (rt. သိ-မှန် to grow).

3rd Per. Plu.—အောင်မြင်သည် (Geld.); အောင်မြင်သည်,

ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ, ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ they marry; -
 ႁၢၼ်ႈ, ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ...ႁၢၼ်ႈ, ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ...ႁၢၼ်ႈ, -
 ႁၢၼ်ႈႁၢၼ်ႈ, ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ, ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ Y. 48, 10 (rt.
 ႁၢၼ်ႈ to break, to destroy).

448. Present Tense—Atmanepada. _____

Singular.

Plural.

- | | | |
|---|-----------------|-----------------|
| 1 | ႁၢၼ်ႈႁၢၼ်ႈ | ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ |
| 2 | ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ | |
| 3 | ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ | ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ |

449. Other verbal forms of the same:—

1st Per. Plu.—ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ, ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ

2nd Per. Sing.—ႁၢၼ်ႈႁၢၼ်ႈ (Prof. Justi) Yt. 4; 10.

3rd Per. Sing.—ႁၢၼ်ႈႁၢၼ်ႈ Vend. 18, 46.

3rd Per. Plu.—ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ they come flying (rt.
 ႁၢၼ်ႈ); ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ; ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ (rt. ႁၢၼ်ႈ to
 wound); ႁၢၼ်ႈႁၢၼ်ႈ Geld. Yt. 13, 30.

450. Present Subjunctive—Parasmaipada.

2nd Per. Sing.—ႁၢၼ်ႈႁၢၼ်ႈ

3rd Per. Sing.—ႁၢၼ်ႈႁၢၼ်ႈ (caus.) Yt. 10, 86,
 (when) will he turn (us); rt. ႁၢၼ်ႈ to go.

3rd Per. Plu.—ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ, ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ

451. Present Subjunctive—Atmanepada.

2nd Per. Sing.—ႁၢၼ်ႈႁၢၼ်ႈ (caus.) Y. 71, 16.

3rd Per. Plu.—ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ, ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ
 ႁၢၼ်ႈႁၢၼ်ႈ, ႁၢၼ်ႈႁၢၼ်ႈႁၢၼ်ႈ (rt. ႁၢၼ်ႈ, Lat. Med-eri).

452. Imperfect Tense—Parasmaipada.

	<i>Singular.</i>	<i>Plural.</i>
1	မကုမိနု	မကုမိနု
2	မကုမိနု	မကုမိနု
3	မကုမိနု	မကုမိနု

453. Other verbal forms of the same:—

1st Per. Sing.—မကုမိနု, မကုမိနု

1st Per. Plu.—မကုမိနု (Wester.) Yt. 24, 32.

3rd Per. Sing.—မကုမိနု

3rd Per. Sing.—မကုမိနု caus. (rt. မကုမိနု to sit down); မကုမိနု, မကုမိနု (Geld.); မကုမိနု (with the temporal augment မ).—Mark မကုမိနု caus. (rt. မကုမိနု).

3rd Per. Du.—မကုမိနု Yt. 13, 78; rt. မကုမိနု Ved. မကုမိနု to overcome.

3rd Per. Plu.—မကုမိနု, မကုမိနု, မကုမိနု, မကုမိနု (မကုမိနု) they showed (the paths).

454. Imperfect Tense—Atmanepada.

	<i>Singular.</i>	<i>Plural.</i>
1.	မကုမိနု	မကုမိနု
2.	မကုမိနု	မကုမိနု
3.	မကုမိနု	မကုမိနု

455. Other Verbal forms of the same:—

3rd Per. Sing.—မကုမိနု (caus.) Yt. 13, 89; မကုမိနု မကုမိနု he established (rt. မကုမိနု); မကုမိနု Geld. Y. 44, 20 (rt. မကုမိနု to grow, to flourish).

3rd Per. Sing.—*ကလေးကလေး, ကလေးကလေး* let (him)
inculcate (it) Y. 35, 6 (rt. *ကလေး*); *ကလေးကလေး*

3rd Per. Plu.—*ကလေးကလေး*

459. Imperative Mood—Atmanepada.

Singular.

Plural.

1 *ကလေးကလေး*

ကလေးကလေး

2 *ကလေးကလေး*

ကလေးကလေး

3 *ကလေးကလေး*

ကလေးကလေး

460. Other verbal forms of the same:—

1st Per. Sing.—*ကလေးကလေး* Geld. Yt. 9, 26 (rt. *ကလေး*).

2nd Per. Sing.—*ကလေးကလေး*, *ကလေးကလေး*,
ကလေးကလေး, *ကလေးကလေး*, *ကလေးကလေး*,
Geld. (for *ကလေးကလေး*) Visp. 8, 1.—Rev. Dr. Mills.

2nd Per. Plu.—*ကလေးကလေး*, *ကလေးကလေး*,
ကလေးကလေး, *ကလေးကလေး*

461. Potential Mood—Parasmaipada.

Singular.

Plural.

1 *ကလေးကလေး*

ကလေးကလေး

2 *ကလေးကလေး*

ကလေးကလေး

3 *ကလေးကလေး*

ကလေးကလေး

462. Other verbal forms of the same:—

1st Per. Plu.—*ကလေးကလေး* (caus.) we can herald forth
(Y. 49, 9); rt. *ကလေး* to hear.

2nd Per. Sing.—*ကလေးကလေး*, *ကလေးကလေး*,
ကလေးကလေး, *ကလေးကလေး* (rt. *ကလေး* to sit down).

466. Verbs that are conjugated both in the Parasmaipada and the Atmanepada.

(to carry) 1st cl. ; (to sit) 2nd cl. ; (to go) 2nd cl. ; (to go) ; (to wish) 6th cl. ; (to do) 5th cl. ; (to eat, to drink) 1st. cl. ; (to rule) 1st cl. ; (to hold) ; (to smite) 2nd cl. ; (to hold, to support) ; (to fasten) 1st cl. ; (to give, to create) 3rd cl. ; (to rush forth) 1st cl. ; (to perish, to be lost) 4th cl. ; (to protect) 2nd cl. ; (to ask) 6th cl. ; (to grant, to bestow) 1st cl. ; (to be) 1st cl. ; (to carry) 1st cl. ; (to speak) 2nd cl. ; (to grow) ; (to grow) 4th cl. ; (to speak) 3rd cl. ; (to carry, to bear) 1st cl. ; (to work) 4th cl. ; (to stand) 3rd cl. ; (to bathe, to wash) 4th cl. ; (to hear) 5th cl.

Roots that form their special base in two or more ways.

467. Verbal forms having the same root and signification belong, in several instances, to more than one class in the conjugational tenses and moods. *E. g.*

(to do)—(to do) 5th class, imperat. 2nd sing. Parasmai. ; (to do) 2nd cl. , imperat. 2nd sing. Atmane. [6th cl.

(to dwell)—(to dwell) 2nd cl. ; (to dwell), (to dwell)

(to hide, to protect)—(to hide, to protect) 1st cl. ; (to hide, to protect) 6th cl.

(to seize, to take hold of, to get)—(to seize, to take hold of, to get) 9th cl. ; (to seize, to take hold of, to get) 6th cl.

(to cut, to pare off)—(to cut, to pare off) 2nd cl. ; (to cut, to pare off) 6th cl.

ଦ to give, to make, to place—ଦଦା, ଦଦା, ଦଦା
2nd cl. ; ଦଦା, ଦଦା 3rd cl. , &c. [2nd cl.

ଦ to fashion—ଦଦା 1st cl. ; ଦଦା, ଦଦା
ଦ to discern—ଦଦା pres. 2nd plu. Parasmai. 1st
cl. ; ଦଦା pot. 3rd sing. Parasmai., ଦଦା pot.
3rd sing. Atmane. 9th cl.

ଦ to deceive—ଦଦା 1st cl. ; ଦଦା (Gâth.) 5th cl. ;
imperf. 3rd sing. Atmane. Comp. Sans. ଦ 1st cl. special base
ଦ ; 5th cl. , special base ଦ.

ଦ to protect—ଦଦା, ଦଦା 2nd cl. ; ଦଦା 4th cl.

ଦ to remember, to recite—ଦଦା 1st cl. ; ଦଦା
(pres. partic. Parasmai. nom. plu.) 3rd cl. ; ଦଦା (pot.
3rd sing. Parasmai.) 2nd cl.

ଦ to join.—ଦଦା, ଦଦା (pres. 1st sing.
Parasmai.) 1st cl. ; ଦଦା 2nd cl. ; ଦଦା 4th cl.

ଦ, ଦ- to smite, to kill—ଦଦା 1st cl. ; -ଦଦା
8th cl.

ଦ, Sans. ଦ to strew, to spread—ଦଦା 5th cl. ;
-ଦଦା, -ଦଦା 9th cl. [5th cl.

ଦ to look into—ଦଦା 4th cl. ; ଦଦା

ଦ to hear—ଦଦା, ଦଦା 2nd cl. ; ଦଦା 5th cl.

ଦ to sit—ଦଦା, ଦଦା 6th cl. ; -ଦ
ଦ 2nd cl. , &c.

ଦ to dig—ଦଦା, ଦଦା 1st cl. ; ଦଦା,
-ଦଦା, -ଦଦା 2nd cl.

Compare Sans. rt. **यु** (to join), which belongs both to the second and to the ninth class ; rt. **गम्** (to go) belongs to the first and to the fourth class.

468. The same root, when it has different significations, belongs to different classes.

E. g.

जाग्र, जाग्र to be awake—3rd cl. ; *e. g.*, **जाग्रन्** ;
गाय to sing, to praise—2nd cl. ; *e. g.*, **गायन्**.

चू to choose, to select—9th cl. ; *e. g.*, **चूय** ; **चू** to atone for, to pay the penalty for—3rd cl. ; *e. g.*, **चूय**.

वृ, Sans. **वृ** to be extinct or vanished—4th cl. ; *e. g.*, **वृ** ;
प्राप्, प्राप् to obtain, to find—1st cl. ; *e. g.*, **प्राप्**.

वृ to fight against—9th cl. ; *e. g.*, **वृ**—**वृ** to be fulfilled ; to cross—10th cl., *e. g.*, **वृ**.

कृ to carry—1st cl. ; *e. g.*, **कृ**, **कृ**, &c.—**कृ** ;
to cut, to shave off—9th cl. ; *e. g.*, **कृ** Wester.

प्राप् to find—6th cl. ; *e. g.*, **प्राप्** ;
&c.—**प्राप्** to be found, to happen, 7th cl. ; *e. g.*, **प्राप्** = **प्राप्** + **प्राप्**

वृ to hear—5th cl. ; *e. g.*, **वृ** (pres. partic. Parasmai. instr. sing.—**वृ**, Sans. **वृ**, **वृ** to pass, to go—1st cl. ; *e. g.*, **वृ** pres. partic. gen. sing. Vend. 7, 27.

वृ to beget—9th cl. ; *e. g.*, **वृ**—**वृ** to express the Hom juice, 5th cl. ; *e. g.*, **वृ**...

469. A few roots are used both transitively as well as intransi-

tively. *E. g.*, **𐬵𐬀𐬎𐬎𐬭𐬀** (trans.) to beget, to bring forth ; *e. g.*,
𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀, **𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀**—**𐬵𐬀𐬎𐬎𐬭𐬀** (intrans.) to be born (**𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀**)
𐬵𐬀𐬎𐬎𐬭𐬀, **𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀**, **𐬵𐬀𐬎𐬎𐬭𐬀** (trans.) to lead, to urge, to incite ;
e. g., **𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀** Wester., **𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀**—**𐬵𐬀𐬎𐬎𐬭𐬀**, **𐬵𐬀𐬎𐬎𐬭𐬀**
(intrans.) to follow ; *e. g.*, **𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀**, **𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀**...—**𐬵𐬀𐬎𐬎𐬭𐬀**

Non-Conjugational Tenses and Moods.

470. Having given in the preceding pages the inflected forms of primitive verbs in the four conjugational tenses and moods, we now proceed with the verbal forms of the non-conjugational tenses and moods, which are, as aforesaid, the future, the perfect, the aorist and the precativ or benedictive. The rules for the formation of these tenses and moods apply to all primitive roots.

The Future Tense.

The future tense in Avesta is formed in two ways :—

471. (1) The third persons singular, dual and plural both in the Parasmaipada and the Atmanepada are expressed by the nominatives singular, dual and plural of the masculine gender of a noun ending in **𐬵𐬀𐬎𐬎𐬭𐬀** and implying agency (nomen agentis). The nominative of the singular ends in **𐬵𐬀𐬎𐬎𐬭𐬀** Sans. **ता**, the nominative of the dual in **𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀** Sans. **तारौ**, and the nominative of the plural in **𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀** Sans. **तारस्**. *E. g.*, **𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀** he will protect, lit. he is a protector. Similarly, **𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀** they two will protect ; **𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬭𐬀** they (implying more than two) will protect. The same rule equally holds good in Sanskrit ; *e. g.*, from rt. **नी** to lead, we have **नेता**, he will lead ; **नेतारौ**, they both will lead ; **नेतारस्** they (implying more than two) will lead.

In the first and second persons singular, dual and plural **𐬵𐬀𐬎𐬎𐬭𐬀** Sans. **ता** is compounded with the corresponding persons of the

present of the verb ७ Sans. अस् to be. This is called the **Periphrastic Future**.* *E. g.*

१७५ + १७५५ = १७५५५५ I will protect ; १७५५ + १७५५ = १७५५५५ we will protect ; १७५ + १७५५ = १७५५५५ you will protect. Similarly, in Sanskrit नेता + अस्मि = नेतास्मि I will lead ; नेता + असि = नेतासि thou wilt lead ; नेता + स्मः = नेतास्मः we will lead ; नेता + स्थ = नेतास्थ you will lead, &c.—all in the Parasmaipada. These forms are very rare in the Avesta texts. Mark the following sentence :—

१७५५५५ १७५५५५ १७५५५५ १७५५५५ १७५५५५
१७५५५५...१७५५५५-१७५५५५ १७५५५५ १७५५५५-१७५५५५
१७५५५५ it will destroy Aeshma, it will destroy Naçu,...it will destroy Pairika, &c. (Vend. 11, 12).

472. (2) The future is in many cases formed by adding १७ or १७५ Sans. स्थ (changeable to १७५ or १७५५ Sans. स्त) to the root, the vowel of which generally becomes gunated, and to the base formed in this manner, the personal terminations of the conjugational tenses and moods are attached. This is called the **Simple Future**. *E. g.*

Note.—In Sanskrit the personal terminations of the present tense only are subjoined to the base; *e. g.*, दास्यामि, दास्यसि, दास्यति (rt. दा to give).

473. Future Present—Parasmaipada.

1st Per. Sing.—१७५५५५५ (rt. १७५५); १७५५५५५ (rt. १७५५); १७५५५५५ (rt. १७५५)—all Gāthā forms ; and as is occasionally the case, the personal termination १७ is dropped.

In some rare instances, the intermediate १ or २ (Sans. इ) is inserted between the root and the characteristic mark of the future;

* Comp. Professor Benfey's Sans. grammar, 2nd Ed., p. 130.

Note.—The imperfect of the future is otherwise called the **Conditional Tense**. In Sanskrit the augment **अ** is also prefixed besides **इय** (changeable to **व्य**) being added to the root; e. g., **अदात्यत्** (rt. **दा** to give).

478. Future Imperfect Subjunc.—Parasmai.

3rd Per. Sing.—**ददास्यत्** (rt. **दा**); **ददास्येत्** (rt. **ददास्ये**)

479. Future Imperative—Parasmaipada.

1st Per. Plu.—**ददास्यतां** Y. 61, 5; **ददास्यतां** Wester., **ददास्यतां** Geld. Y. 44, 13 (rt. **दा** to destroy).

480. Future Imperative—Atmanepada.

1st Per. Sing.—**ददास्ये** (rt. **ददास्ये**); **ददास्ये** Wester., **ददास्ये** Geld. (Y. 50, 4) I shall hear (rt. **दा**); **ददास्ये** I shall seize (rt. **दा**).

481. In several instances, the present and the imperfect subjunctive, as well as the 1st and the 3rd per. of the imperative are used in the sense of the future; e. g., **ददास्य**, **ददास्यतां**, **ददास्यतां** (orig., **ददास्यतां**); **ददास्यतां** (orig., **ददास्यतां**); **ददास्य**, **ददास्यतां** (2nd cl.), **ददास्यतां**; **ददास्यतां**, **ददास्यतां**, **ददास्यतां**, **ददास्यतां** he will benefit, **ददास्यतां** he will destroy.

The Perfect.

482. The perfect, otherwise called the second preterite, has two forms, viz., a reduplicated one and a periphrastic one.

The Reduplicated Perfect.

The reduplicated perfect is formed by suffixing the following personal terminations to the reduplicated base. The reduplication of the base is effected according to the rules given at p. 168 *et seq.*

483. "Strong and weak forms.—The base of the reduplicated perfect has often two forms, a strong base and a weak base. The strong base is used in the strong forms, the weak base in the weak forms. The strong forms are the three persons of the singular in the Parasmaipada; the remaining forms of the Parasmaipada and all the forms of the Atmanepada are weak*." In the strong base the radical vowel is changed to its guṇa equivalent, rarely, to its vṛiddhi form. Comp. Sans. Rt. बिह् to split; strong base बिभेह्; weak base बिनिह्; e. g., बिभेह् 1st per. sing. Parasmai, बिनिहे 1st per. sing. Atmane.

484. Personal Terminations of the Perfect Tense—Parasmaipada.

Singular.	Dual.	Plural.
1 — अ		— ६ व
2 † — ७ व		— अ व
3 — अ	— ८ व	$\left\{ \begin{array}{l} \text{— ९ व, — १० व, — ११ व;} \\ \text{— १२ (seldom) वः} \end{array} \right.$

485. Personal Terminations of the Perfect Tense—Atmanepada.

Singular.	Dual.	Plural.
1 — १३ व		
2 — १४ व, — १५ व		
3 — १६ व	— १७ व आते	— १८ व

The following are some notable instances of the reduplicated perfect as met with in the Avestaic writings:—

486. Perfect Tense—Parasmaipada.

1st. Per. Sing.—— १९ व (rt. — २० व); — २१ व (rt. — २२ व); — २३ व... २४ व (rt. — २५ व); — २६ व

* Vide Dr. Kielhorn's Sanskrit grammar, 3rd Edition, p. 113.

† Sometimes, though rarely, — १३ (see — १४ p. 239).

(orig., $\text{+} + \text{+}$ rt. + to see); + (rt. + to grow); + (rt. + ; orig., +); + (orig., + —the final vowel is shortened; rt. +)

1st Per. Plu.— + Wester., + Geld. (rt. +); + (rt. +); + (rt. +); + (rt. + to exert).

2nd Per. Sing.— + , + (rt. +); + (orig., + —the reduplicative syllable is dropped; rt. + to know).

2nd Per. Plu.— + (Y. 8, 2) You have deserved (it); rt. + .—Mark the lengthening of the radical vowel.

3rd Per. Sing.— + , + (rt. +); + Wester., + Geld. (rt. +); + (rt. + , Sans. + to love); + (rt. +); + (rt. + , Ved. + to be able); + , + , + (rt. +); + (rt. +); + (rt. +); + (orig., + ; rt. +); + ; + (rt. +); + (rt. +). Mark + (Visp. 16, 3) and + (Yt. 13, 99),—the reduplicative syllable is dropped from these two forms. Comp. Sans. + perf. 3rd sing. Parasmai. (rt. + to know).

3rd Per. Dual.— + (rt. +); + (rt. +)

488. The Periphrastic Perfect.

The periphrastic perfect is formed by compounding the perfect of the auxiliary verb **हु** 'to be' with the present participle (either **Parasmai.** or **Atmane.**) of any verb. Its forms are very rare. *E. g.*

မူပိုင်ခွင့် ခံယူသူများ၏ အကျိုးအမြတ်များကို ထိန်းသိမ်းပေးရန်၊
မူပိုင်ခွင့် ခံယူသူများ၏ အကျိုးအမြတ်များကို ထိန်းသိမ်းပေးရန်၊
မူပိုင်ခွင့် ခံယူသူများ၏ အကျိုးအမြတ်များကို ထိန်းသိမ်းပေးရန်၊

The Aorist.

489. The Aorist, otherwise called the third preterite, has four forms in Avesta. Of whatever form it may be, it always takes the terminations of the imperfect only. Sometimes, though rarely, the augment **अ** is prefixed to the root; *e. g.*, **अ॒व॒स॒त॒**, **अ॒व॒स॒त॒**. The aorist forms are more frequently and freely used in the Gâthâ dialect than in the Avestaic writings. In Sanskrit there are seven varieties of the Aorist; the common characteristic of them all is the augment **अ**. Four of these varieties correspond to the Avestaic forms.

490. The first form of the Aorist is constituted by suffixing the personal terminations of the imperfect directly to the root, the vowel of which is sometimes strengthened. This is called the Root-Aorist. *E. g.*

491. Root-Aorist—Parasmaipada.

1st Per. Sing.—سأول (rt. وس)

1st Per. Plu.—was, was}}

2nd Per. Sing.—မပုလ်မ (orig., ပု+လ်မ; rt. လ်မ);
မပု (orig., ပ+ပုမ; rt. ပုမ); မပု, မပုမပု.

3rd Per. Sing.—**မူ**, **မူမ**, **မူမံ**, **မူမံ**,
မူမံ (rt. **မူမံ**); **မူမံ** (rt. **မူမံ**);
မူမံ, **မူမံ** (rt. **မူမံ** to strengthen); **မူမံ**
 (rt. **မူမံ** to dwell); **မူမံ** (rt. **မူမံ** to fashion).

495. The base of the third kind of the Aorist is formed by adding **उ** or **अउ** (convertible to **यु** or **अयु**) to the root, the vowel of which is occasionally gunated. This is called the **U-Aorist**, corresponding to the Sibilant-Aorist in Sanskrit. *E. g.*

496. U-Aorist—Parasmaipada.

3rd Per. Sing.—**असुतुङ्ग** Geld. Y. 48, 2 (rt. **सु** to smite); **असुतुङ्ग** (rt. **सु**); **असुतुङ्ग** (rt. **सु** to lead).—Mark the change of **उ** to **यु** after **सु**, according to para. 45.

3rd Per. Plu.—**असुतुङ्ग** Geld., **असुतुङ्ग** Wester. (rt. **सु**)

Compare Sans. **अनैवम् अनैवम्** (rt. **नी** to lead).—Mark the change of **सु** to **व** being preceded by **ऐ**.

497. U-Aorist—Atmanepada.

1st Per. Sing.—**असुतुङ्ग** Geld., **असुतुङ्ग** Wester. (rt. **सु** to think); **असुतुङ्ग...असुतुङ्ग** (rt. **सु** to give).

3rd Per. Sing.—**असुतुङ्ग** (orig., **असु + अ + सु**; rt. **सु** to think).—Observe the variation of **उ** to **अ** after **सु**.

498. In the fourth form of the Aorist, the root is reduplicated* before the personal terminations of the imperfect are added. In several cases the union-vowel **अ** is inserted before the termination. The radical vowel is gunated in the strong forms, *i. e.*, the three persons of the singular in the Parasmaipada. *E. g.*

499. Reduplicated Aorist—Parasmaipada.

2nd Per. Sing.—**असुतुङ्गसुतुङ्ग** (rt. **सु**)

3rd Per. Sing.—**असुतुङ्गसुतुङ्ग** (rt. **सु**); **असुतुङ्गसुतुङ्ग** (rt. **सु**); **असुतुङ्गसुतुङ्ग** (rt. **सु**).—Mark the gunating of the vowel of the reduplicative syllable in the last word.

* For the rules of reduplication, see pp. 168-173.

မှသာမေဉ္ဇေ, မှသာမေဉ္ဇေ, မှသာမေဉ္ဇေ Y. 60, 5 (for မှသာမေဉ္ဇေ;
rt. မှသာ to smite); မှသာမေဉ္ဇေ Y. 60, 7 (for မှသာမေဉ္ဇေ;
rt. မှသာ, မှသာ to leave).

3rd Per. Plu.—မှသာ Y. 55, 2; မှသာမေဉ္ဇေ.—Mark ...မှသာ
မှသာမေဉ္ဇေ may (the Bountiful Immortals) accept and help on
(Rev. Dr. Mills) Geld. Y. 28, 0. (orig., မှသာမေဉ္ဇေ မှသာ—
မှသာ and မှသာ (မှသာ) being transposed).

(Compare Sans. भूयासम्, भूयास्, भूयान्, &c. (rt. भू to be).

Note.—The Atmañepada forms (except in the 3rd per. plu.)
are not met with; e. g., မှသာမေဉ္ဇေ (rt. မေဉ္ဇေ); မှသာမေဉ္ဇေ
(rt. မှသာ); မှသာမေဉ္ဇေ (rt. မှသာ)

Derivative Verbs.

502. The derivative verbs are, as already mentioned at p. 161, the frequentative or intensive, the desiderative, the denominative and the causal. All of them are inflected in the four conjugational classes in the Parasmaipada and the Atmañepada. Moreover, any root of the ten classes may take the form of a derivative verb. The special base of each of them is formed according to the following rules.

Frequentative or Intensive Verbs.

503. The frequentative or intensive is generally used in order to signify the repetition or intensity of the action or condition denoted by the verb, from which it is derived.* There are three forms of the frequentative; in other words, the base of this derivative verb is formed in three ways. The first form is constituted by reduplication,† the second by reduplication and the suffix မှသာ, and the third by reduplication and the suffix မှသာ. E. g.

Note.—In Sanskrit there are two kinds of frequentatives; the

* Comp. Prof. Benfey's Sanskrit Grammar, 2nd Ed., p. 25.

† For the rules of reduplication; see pp. 168-173.

one is formed by reduplication, the other by reduplication and the suffix य; e. g., (1) जंगम्, (2) जंगम्य (rt. गम् to go).

504. Present Tense—Parasmaipada.

1st Per. Sing.—जयामि (Y. 32, 15) I will certainly destroy (rt. जम्-जम्)

1st Per. Plu.—जयामहे (Y. 58, 4) (rt. जम् to offer).

Note.—In this instance the vowel of the reduplicative syllable, and not the radical vowel, is gunated. Comp. Sans. Parasmaipada Frequentative Base नेनी (rt. नी to lead), वेदु (rt. दृ to agitate).

3rd Per. Plu.—जयन्ति (Geld. (rt. जम् to wound); जयन्ति (rt. जम् to beget); जयन्ति (rt. जम्)

Subjunc. 3rd Per. Sing.—जयामासु (rt. जम् to fill, to promote).

505. Present Subjunctive—Atmanepada.

3rd Per. Sing.—जयामासु (Geld. (orig., जयामासु, rt. जम्)

506. Imperfect Tense—Parasmaipada.

3rd Per. Sing.—जयामासु (rt. जम् to drive away); -जयामासु (rt. जम् to smite); जयामासु (rt. जम् to bewail).

Subjunc. 3rd Per. Sing.—जयामासु (rt. जम्, Sans. शङ् to injure, to do harm).

Subjunc. 3rd Per. Plu.—जयामासु (rt. जम् to wound).

507. Imperative Mood—Parasmaipada.

3rd Per. Sing.—जयामासु he will protect (rt. जम्, reduplic. जम्-जम्-जम्)

• Comp. Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 186.

Imperfect Tense—Atmanepada.

3rd Per. Sing.—**आसीत्** (rt. **अस्** to see).

513. Imperative Mood—Atmanepada.

2nd Per. Sing.—**आसीत** (rt. **अस्** Ved. **जिह्**).

Denominatives or Nominal Verbs.

514. " Verbs are formed from nominal bases by adding to them the characteristic marks of the tenses and moods and the personal terminations, or more commonly, by deriving, with the help of some suffix, a verbal base from the nominal base, and by adding the characteristic marks of the tenses and moods and the personal terminations to the derivative verbal base formed in this manner. Thus from the nominal base **आस** (an assembly) is formed **आसीत्** (he calls for people to assemble); from the nominal base **हान** (harm) is formed **हन्ति** (he or she does harm), &c. Verbs thus derived from nominal bases are called **denominatives** or **nominal verbs**; they generally convey the notion that a person or thing behaves or is like or treats a person or thing like that which is expressed by the nominal base.* There are three classes of denominative verbs.

515. The first class comprises those which are formed from nominal bases without any special derivative suffix, by simply adding the personal terminations to the nominal base; e. g., **आसीत्** they patronise or protect (from **आस** the head); **आसीत्** he fights against (from **आस** fight); **आसीत्**, **आसीत्** subjunc. (from **आस**).

Note.—The denominative may also take a causal form, in which case it rejects the final **त्**; e. g., **आसीत्** Vend. 5, 33. 34.

* Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 206.

क्षीरस्यामि I desire milk (from क्षीर); पुत्रकाम्यति he desires a son (from पुत्र), &c.

Causal Verbs.

519. A causal form, inflected in the four conjugational tenses and moods of the three voices, may be derived from any root of the ten classes. "It conveys the notion that a person or thing causes or makes or orders another person or thing to perform the action or to undergo the state denoted by the root."* It is employed not only to give a causal sense to a verb, but also an active meaning to a neuter verb. All verbs, primitive as well as derivative, admit of this modification.

520. The causal is formed by adding **ददामि** to the root, the vowel of which undergoes the same changes as a verb of the tenth class, *vide* p. 153; *e.g.*, **ददामि** **दत्तव्यम्** to make known (from the primitive verb **दत्तुम्** to know); **ददामि** **दधामि** to cause to sit down (from the primitive verb **दधामि** to sit down); **ददामि** **दधामि** (from the derivative verb **दधामि**, rt. **दध** Sans. दृ to hasten, to cross).

521. "The conjugation of the Causal agrees almost entirely with the conjugation of the roots of the tenth class; it differs from it mainly in this, that causal forms are derivative both in form and in meaning, and that they may be formed of all roots. The causal of roots of the tenth class generally does not differ from the simple verb."† *E.g.*, **ददामि** **दत्तव्यम्** Vend. 19, 27 (intransitive); **ददामि** **दत्तव्यम्** Yt. 17, 54 (transitive or causal).

522. Sometimes, though rarely, the causal changes its radical vowel to its viddhi form and substitutes **ददामि**, **ददामि** or **ददामि** (Sans. दय, लय) for **ददामि** (Sans. अय); *e.g.*, **ददामि**

* Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., p. 178.

† Dr. Kielhorn's Sanskrit Grammar, 3rd Ed., pp. 178-179.

𑂔𑂱𑂔𑂰 (rt. 𑂔𑂱𑂔𑂰-𑂔𑂱𑂔𑂰 to wash) Vend. 9, 15; 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰 (Geld.) he pushes forward (rt. 𑂔𑂱𑂔𑂰-𑂔𑂱𑂔𑂰 to go forward) Yt. 8, 33. (Comp. 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰 Yt. 10, 36); 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰 he wakes up (rt. 𑂔𑂱𑂔𑂰-𑂔𑂱𑂔𑂰 to be awake). Vend. 18, 23. Sanskrit strictly follows the same rule; *e.g.*, दापय (rt. दा to give); आपय, अयय (rt. आ, अ to cook); लालय (rt. ली to dissolve).

Note.—In some instances Sanskrit substitutes नय, णय, पय or जय for अय; *e.g.*, धुनय (rt. धू to shake); प्रीणय (rt. प्री to love); भीषय, भाषय (rt. भी to fear); वाजय (rt. वा to move).

523. In some rare instances, the causal is formed by changing or lengthening the radical vowel* without subjoining the characteristic 𑂔𑂱𑂔𑂰; *e.g.*, 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰 hew ye (Y. 31, 18); rt. 𑂔𑂱𑂔𑂰 शक् to fall; caus. 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰 to cause to fall, to fall; 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰+𑂔𑂱𑂔𑂰=𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰 imperat. 2nd plu. Atmane.; 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰 (Dr. Spiegel) Y. 12, 1, I cause (the Daēvas-) to perish (rt. 𑂔𑂱𑂔𑂰 नश् to perish); from rt. 𑂔𑂱𑂔𑂰 𑂔𑂱𑂔𑂰 to die 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰 killing; *e.g.*, 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰 see Vend. 2, 22; from rt. 𑂔𑂱𑂔𑂰 to hear, 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰 (caus. past partic.) well-proclaimed (lit.), of high renown; *e.g.*, 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰...𑂔𑂱𑂔𑂰 see Vend. 2, 21.

𑂔 (Sans. 𑂔 to go) forms its causal base from 𑂔𑂱𑂔𑂰 गम्, viz., 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰 गमय; *e.g.*, 𑂔𑂱𑂔𑂰𑂔𑂱𑂔𑂰 गमयति—Dr. Kielhorn.

Inchoative Verbs.

524. The base of an Inchoative verb, inflected in the four conjugational tenses and moods, is formed by adding 𑂔𑂱𑂔𑂰 (sometimes, 𑂔𑂱𑂔𑂰) directly to the root. It conveys the notion that a person or thing begins to perform the action or undergo the state

* Mark the same change in the English verb *to fell*, lit. to cause to fall.

expressed by the root; *e.g.*, **උණ** to be heated; **උණවණ** (irchoative base) to grow warm, to grow a little hot; see **උණවණ**, **උණ** **උණ**. Similarly, **උය** to go; incho. base **උයාය**; see **උයාය**, **උයාය**, **උයාය**, **උයාය**, &c.; **උය** to decrease, to ware; incho. base **උයව**; see **උයව**; **උය** to wish; incho. base **උයාය**; see **උයාය**, **උයාය** (Y. 31, 4) pres. 1st sing. for **උයාය**, **උයාය** pres. partic. mas. nom. sing.

Passive Voice.

Conjugational Tenses and Moods in the Passive Voice.

525. Every root in every one of the ten classes may take a passive form, which is conjugated as an Atmanepada verb of the fourth class; in other words, the passive base is formed by adding **ධ** to the root, and by conjugating this base in the Atmanepada according to the analogy of the Atmanepada of the fourth conjugational class. Final **උ** is gunated; *e.g.*, **උයාය** **උයාය** (rt. **උය**). Final **ධ** is sometimes shortened; *e.g.*, **උයාය** **උයාය** (rt. **උය**). Sans. नि-धा to lay down).

Note.—The same rule holds good in Sanskrit; *e.g.*, **දුෂ්** to be seen (pass. verbal base from **දුෂ්** to see); with terminations, **දුෂ්** I am seen; **දුෂ්**, **දුෂ්**, **දුෂ්**, **දුෂ්**, &c.

A few notable instances of these verbs in different tenses as found in the Avestaic writings are given below:—

526. Present Tense—Passive.

1st Per. Sing.—**උයාය** Y. 33, 7, I am heard (rt. **උය**)

3rd Per. Sing.—**උයාය** (rt. **උය**); **උයාය**,

* Mark the change of **උ** to **උ**. Comp. Sans. क्रियते; rt. **උ** to do.

ਸਰਸਾਦਾ; ਸਰਸਾਦਾਨਾਨਾ (rt. ੰ to conceal);
 ਸਰਸਾਦਾਨਾ, ਸਰਸਾਦਾਨਾ... (rt. ੰ).

3rd Per. Plu.—*ਸਰਸਾਦਾਨਾ (rt. ੰ); ਸਰਸਾਦਾਨਾ,
 ਸਰਸਾਦਾਨਾ, ਸਰਸਾਦਾਨਾ...

527. Present Subjunctive—Passive.

3rd Per. Sing.—ਸਰਸਾਦਾ Y. 11, 6 (rt. ੰ). Mark the lengthening of the radical vowel and the dropping of ੰ.

3rd Per. Plu.—ਸਰਸਾਦਾਨਾ, ਸਰਸਾਦਾਨਾ, -ਸਾਦਾ
 ਸਰਸਾ, ਸਰਸਾਦਾਨਾ, ਸਰਸਾਦਾਨਾ...

528 Imperfect Tense—Passive.

2nd Per. Sing.—ਸਰਸਾਦਾਨਾ (rt. ੰ)

3rd Per. Sing.—ਸਰਸਾਦਾਨਾ (rt. ੰ); ਸਰਸਾਦਾਨਾ (Yt. 13, 91) it was heard round about; ਸਰਸਾਦਾਨਾ (for ਸਰਸਾਦਾਨਾ) it would be accepted (Darmes.).

3rd Per. Dual.—ਸਰਸਾਦਾਨਾ Y. 9, 10 (rt. ੰ)

529. Imperative Mood—Passive.

3rd Per. Sing.—ਸਰਸਾਦਾਨਾ (Y. 48, 7) let the Wrath-demon of rapine be cast down (Mills); (rt. ੰ)

530. Potential Mood—Passive.

3rd Per. Sing.—ਸਰਸਾਦਾਨਾ Vend. 16, 2 (dry dust), should be strewn (rt. ੰ ਨਿ-ਧਾ).

Observation.—Rt. ੰ (ਜਨ to beget) rejects its final nasal in all forms except in ਸਰਸਾਦਾਨਾ in which ੰ is dropped.

* Mark the change of ੰ to ੰ. Comp. Sans. कियते; rt. कृ to do.

3rd Per. Sing.—**וְנִסְּחָה** it has been spoken (rt. **נִסַּח**);

𐎧𐎠𐎢𐏁; (also, **𐎧𐎠𐎢𐏁** see Y. 10, 6). Mark **𐎡𐎹𐎶**
𐎧𐎠𐎢𐏁 Frag. IX, 1; also **𐎧𐎠𐎢𐏁** Yt. 21, 4. **𐎧𐎠𐎢𐏁**
Y. 71, 16 (rt. **𐎧𐎠𐎢𐏁** 2nd cl.); **𐎧𐎠𐎢𐏁** (Vend. 3, 25), **𐎧𐎠𐎢𐏁**
(Yt. 14, 31); rt. **𐎧𐎠𐎢𐏁** (to lie down) 2nd cl.

Rt. **س** 3rd cl.; special weak base, **س**; partic. **س**;
س (for **س**—); rt. **س** (to propitiate) 3rd cl.

Mark **မ**, rt. **တ** (to stand) 3rd cl. When the special weak base of verbs of the third class ends in **မ**, **မ** is, in most cases, substituted for **တ**.

Rt. **ႁႃ** (to seek for, to beseech) 4th cl.; unchangeable special base, **ႁႃႃ**; partic. **ႁႃႃႃ**; **ႁႃႃႃ** (orig., **ႁႃႃႃ**); rt. **ႃ** (to think) 4th cl.

Rt. **יט** (to express the Hom juice) 5th cl. ; special weak base,
יט; partic. **יט** see Visp. 9, 3.

Rt. သဲ(၁)လဲ (to ask) 6th cl.; unchangeable special base,
 သဲ(၁)လဲ; partic. သဲ(၁)လဲ(၁)လဲ.

Exception :—သုတေသန (rt. ဒါန 6th cl.).

Rt. **प्रशंस** (to praise) 9th cl.; unchangeable special base, **प्रशंस**, partic. **प्रशंसन्**.—Comp. Sans. participles **भवमान** (rt. **भू** 1st cl.); **दीव्यमान** (rt. **दिव्** 4th cl.); **सुन्वान** (rt. **सु** 5th cl.), &c.

Derivative Forms of the Same:—

542. Intensive:—၁၂၆၅၂၆၅၂၆ (Geld.) nom. plu. (rt. ၁၂၆၅၂၆).

543. Desiderative:—*𐎧𐎡𐎴𐎧𐎢𐎠* (Geld.) *𐎧𐎡𐎴𐎧𐎢𐎠*
(Wester.) mas. nom. sing. (rt. *𐎧𐎡𐎴*); *𐎧𐎡𐎴𐎧𐎢𐎠𐎧𐎢𐎠* (Wester.)
𐎧𐎡𐎴𐎧𐎢𐎠𐎧𐎢𐎠 (Geld.) fem. nom. plu. (rt. *𐎧𐎡𐎴𐎧𐎢𐎠*)
Yt. 13, 49, 73.

and in the Atmanepada by चान्दस्य (changeable to चान्दस्य) to the root, the vowel of which is sometimes gunated ; in other words, the participles of the simple future in the Parasmaipada and the Atmanepada are formed by suffixing क्ष्य and क्ष्य respectively to the base of the simple future in चान्दस्य (changeable to चान्दस्य). E. g. $\text{चान्दस्यक्ष्य$ (rt. चान्दस्य to express the Hom juice); $\text{चान्दस्यक्ष्य$ who or what will be (rt. चान्दस्य); चान्दस्यक्ष्य what will be offered (lit. effervescing), rt. चान्दस्य ; चान्दस्यक्ष्य who is to be born (rt. चान्दस्य); चान्दस्यक्ष्य what will be done (orig., चान्दस्यक्ष्य + क्ष्य ; rt. चान्दस्य), &c.

Perfect Participle—Parasmaipada.

548. The perfect participle Parasmaipada, otherwise called the participle of the reduplicated perfect, or of the second preterite, is formed from the corresponding third person plural, which rejects the termination and subjoins the suffix **ॐ** (Saus. वस्); in other words, it is formed with the suffix **ॐ**, which is added to the weak base of the reduplicated perfect; e. g., **ॐ** who knew (from **ॐ**; rt. **ॐ**); **ॐ** who created (from **ॐ** rt. **ॐ**). Similarly, **ॐ**, **ॐ**, **ॐ**, **ॐ**, &c. Comp. Sans. विचिवस्, रुद्वस् (Ved.).

Exception. — **विद्** (Sans. विद्स्)—the radical vowel is lengthened; rt. **विद्** to know.

In several instances **וּ** (instead of **וַ**) is added to the reduplic. weak base or to the root, the vowel of which is

* The radical 𠂇 is changed to 𠂇.

lengthened; *e. g.*, 𑀧𑀺𑀢𑀺𑀓 , 𑀧𑀺𑀢𑀺𑀓 knowing (rt. 𑀧𑀺𑀢); 𑀧𑀺𑀢𑀺𑀓 desiring (rt. 𑀧𑀺𑀢); 𑀧𑀺𑀢𑀺𑀓 giving (rt. 𑀧𑀺𑀢), &c. These forms are, in most cases, used participially.

Note.—The feminine base of this participle is formed by suffixing 𑀧𑀺𑀢𑀺𑀓 to the weakest base; *e. g.*, weakest base 𑀧𑀺𑀢𑀺𑀓 ; fem. base 𑀧𑀺𑀢𑀺𑀓 . Similarly, 𑀧𑀺𑀢𑀺𑀓 (rt. 𑀧𑀺𑀢). It is declined like 𑀧𑀺𑀢𑀺𑀓 (see p. 82).

Perfect Participle—Atmanepada.

549. The perfect participle Atmanepada is formed from the corresponding third person plural, which rejects the termination and subjoins the suffix 𑀧𑀺𑀢𑀺𑀓 (Sans. आन); in other words, it is formed with the suffix 𑀧𑀺𑀢𑀺𑀓 which is added to the weak base of the reduplicated perfect; in some rare cases the suffix 𑀧𑀺𑀢𑀺𑀓 is shortened to 𑀧𑀺𑀢 ; *e. g.*, 𑀧𑀺𑀢𑀺𑀓 (from 𑀧𑀺𑀢𑀺𑀓 3rd per. plu. perf. Atmane.). Similarly, 𑀧𑀺𑀢𑀺𑀓 , 𑀧𑀺𑀢𑀺𑀓 Wester, 𑀧𑀺𑀢𑀺𑀓 , 𑀧𑀺𑀢𑀺𑀓 Geld.; (rt. 𑀧𑀺𑀢 to hold); 𑀧𑀺𑀢𑀺𑀓 (orig., 𑀧𑀺𑀢𑀺𑀓 ; rt. 𑀧𑀺𑀢); 𑀧𑀺𑀢𑀺𑀓 (rt. 𑀧𑀺𑀢 सन् to honour); 𑀧𑀺𑀢𑀺𑀓 (rt. 𑀧𑀺𑀢). Comp. Sans. दान (दा to give); निदान (rt. नी to lead). The feminine base is formed by lengthening the final vowel.

Past Participle—Passive.

550. The past participle passive, otherwise called the participle of the perfect of the passive voice, is formed, in Avesta and in Sanskrit, by suffixing 𑀧𑀺𑀢𑀺𑀓 directly to the root; *e. g.*, 𑀧𑀺𑀢𑀺𑀓 done (rt. 𑀧𑀺𑀢 , 𑀧). Similarly, 𑀧𑀺𑀢𑀺𑀓 praised, 𑀧𑀺𑀢𑀺𑀓 (also 𑀧𑀺𑀢𑀺𑀓 , see p. 37). 𑀧𑀺𑀢𑀺𑀓 dead; 𑀧𑀺𑀢𑀺𑀓 (orig., 𑀧𑀺𑀢𑀺𑀓 + 𑀧𑀺𑀢𑀺𑀓) sat down. Comp. Sans. मित, नीत, बात, &c.

551. When the root ends in $\{$, preceded by ـ , the nasal is rejected; *e. g.*, ـفكر , मत thought (rt. فكر , मन्); ـقتل , हत killed (rt. قتل , हन्). Sometimes, though rarely, the preceding vowel is lengthened; *e. g.*, ـولد , जात born (rt. ولد , जन्); ـانتشر तत (orig., ـش + انت ; rt. انت to spread, to extend). Rt. طوى (تجر to shape, to cut) optionally lengthens its penultimate vowel; *e. g.*, ـطوى , ـطوى , ـطوى .

552. A penultimate radical nasal is generally dropped; *e. g.*, ـبند bound (orig., ـن + بند); ـشد tightened (rt. شد); ـامتد extended (rt. امتد); ـرش sprinkled (rt. رش). Comp. Sans. बद्ध bound (rt. बन्ध); बट्ट bitten (rt. बट्). Per. بست bound (rt. بند); پیوست joined (rt. پیوند). Lat. Fissus (from Findo, I cleave). Lat. Scissus (from Scindo, I cut), &c.

553. The final dental and the labial nasals are changed to ـ and $\{$ respectively before the affixal ـ ; *e. g.*, ـمات dead (rt. مات); ـعند known (rt. عند); ـنما grown (rt. نما); ـغمر enraged (rt. غمر); ـقصر vomited (rt. قصر), &c.

Exceptions.— ـمات , مات (orig., ـن + مات ; rt. مات to go); ـقدم , قدم offered (orig., ـن + قدم + قدم)

554. A final ـ , ـ or ـ is changed to ـ before the affixal ـ ; *e. g.*, ـمات (rt. مات); ـمات (rt. مات); ـمات (rt. مات); ـمات (rt. مات); ـمات (rt. مات), &c.

especially after sonants and vowels; e. g., अवकुर्वन् what is bound or strung (lit.), a nerve (rt. कुर्व् कृ to string); असृज् what is connected (rt. सृज् नह to bind); अदत्त what is given (lit.), a gift (orig., अद + दत्); अदत्त (orig., अद + दत्); अदत्त , अदत्त तृप्त satisfied (rt. तृप् , तृप्); अदत्त , &c.

559. The roots वाच् (to speak) and वृज् (to weave) substitute व for वृ ; e. g., अवाच् , also अवृज् (rt. वाच्); अवृज् (orig., अव + वृज् ; rt. वृज्). Comp. Sans. उक्त spoken (rt. वक्).

560. A few roots, in Avesta as well as in Sanskrit, do not form the past passive participle in अव or वृ ; its meaning, however, is expressed by certain adjectives derived from the roots; e. g., अवृज् कृश emaciated (rt. वृज् कृश); अवृज् शुष्क dried up (rt. शुष्क शुष्क); अवृज् शक्त strengthened (rt. शक्त); अवृज् छिन्त hidden, secret (rt. छिन्त गुह); * अवृज् exalted, raised (rt. वृज् , वृज्). Sans. पक्व cooked, mature (rt. पक्).

561. Causal bases, in Avesta as in Sanskrit, form this participle by rejecting आवाच् अव, and inserting the intermediate व before अव त; e. g., आवाच् caus. base of rt. वृज् कृ to grow; past partic. pass. आवाच् . Similarly, आवाच् (rt. वृज् कृ to be white); आवाच् (orig., आव + वृज्). Comp. Sans. बोधय caus. base of rt. बुध् to know; past partic. pass. बोधित; कारय caus. base of rt. कृ to do; past. partic. pass. कारित.

562. In several instances, the suffix अव is added to the root after lengthening its vowel without the intermediate व or the characteristic आवाच् ; e. g., rt. वृज् to hear; आवाच् well-proclaimed

* Comp. Dr. Kielhorn's Sanskrit grammar, 3rd Edition, p. 227.

567. Moreover, the dative singular of any primitive abstract noun may be used in the sense of the infinitive; *e. g.*, **အလှူငှါ** (dat. sing. of **အလှူ**); **အလှူငှါလုပ်** (dat. sing. of **-လုပ်**); **အလှူငှါ**; **အလှူငှါ** (dat. sing. of **အလှူ**); **အလှူငှါလုပ်** (dat. sing. of **အလှူလုပ်**); **အလှူငှါ** (dat. sing. of **-လုပ်**); **အလှူငှါလုပ်** (dat. sing. of **လုပ်**); **အလှူငှါ** (dat. sing. of **လုပ်**); **အလှူငှါ** (dat. sing. of **လုပ်**). Comp. Sans. **इष्टये** (dat. sing. of **इष्टि** wish).

568. Causal Infinitive.—***အလှူငှါလုပ်** (from **-လုပ်** **လုပ်**, caus. base of rt. **လုပ်** to wound); **အလှူငှါ** (from **လုပ်**, caus. base of rt. **လုပ်** to hear).

569. Passive Infinitive:—**အလှူငှါ**; rt. **လုပ်** (Prof. Justi).

Chapter IX.—Indeclinables.

570. The indeclinables comprise Adverbs, Prepositions, Conjunctions and Interjections.

Adverbs.

Adverbs may be divided into three classes.

571. (1) Those that are formed from nouns substantive and adjective, and, in some rare cases, from participles; *e. g.*, **အလှူငှါ**, **အလှူငှါ**, **အလှူငှါ** at one's will (orig., neut. acc. sing.); **အလှူငှါ** involuntarily (orig., neut. acc. sing.); **အလှူငှါ** long-delayed (adj. acc. sing.), **အလှူငှါ** (adj. acc. sing.), **အလှူငှါ** (adj. instr. sing.) openly, truly, surely; **အလှူငှါ** secretly (adj. acc. sing.); **အလှူငှါ** unawares, stealthily (neut. instr. sing.); **အလှူငှါ** clearly; visibly.

* Comp. the final **လုပ်** to the Ved. suffix **से**; *e. g.*, **वसे**, (rt. **वह्** to bear).

place, anywhere; *e. g.*, **क्षेमसुत्रे** Y. 39, 2; **कु** (Gâth.) where? ***कु** where?

576. Adverbs of Time:—**तदा** then, upon this. **तदा** always. **तदा** **यदा** whenever; **तदा**; **तदा**, **तदा** (Gâth.) कदा when? **तदा** (Y. 44, 20) at any time, ever.

577. (3) Adverbial Particles. A list of them is given below:—

दूरतः (from **दूर**) far off. **दूरतः** Gâth. (orig., **दूर + दूर + तः**) henceforth, beforehand. **दूर**, **तदा** (Gâth.) **अनि** above, on; **तदा** **तदा** thus, in this manner; **तदा** **तदा** in what manner? thus; **तदा**, **तदा**, **तदा** thus, thereupon; yea; verily; **तदा** (orig., **तदा**) then, thereupon. **तदा** then. **तदा** **अन्तर** in the midst. **तदा** **अ** far from; sometimes, **तदा** in the Gâthâ dialect (see Y. 32, 11). **तदा**, **तदा** (from **तदा** + **तदा**) backwards. **तदा** (= **तदा** + **तदा**) afterwards. **तदा** henceforth, from hence. **तदा** **अ** below, down; **तदा** (orig., **तदा**) **अ** further down. **तदा**, **तदा**, **तदा** **अ** thereupon, then. **तदा** here (Darmes.); **तदा** there (Darmes.); **तदा** soon, immediately. **तदा**, **तदा** (Gâth.) **इति** in this manner. **तदा** (Y. 43, 1) indeed; verily. Comp. Ved. **तदा** **तदा** outside the door; **तदा** other-wise. **तदा**, **तदा** **तदा** now, indeed, forsooth (Y. 59, 30; Y. 8, 5; Yt. 5, 89; Yt. 13, 145); **तदा** (Yt. 10, 69) not indeed; it is sometimes used as an emphatic particle; **तदा** **न**, Per. **न**, Lat. **ne** not (see Y. 44, 19).

* Also signifies 'how, which?' (see Vend. 3, 40; Vend. 3, 1. 2. 4. 5); **तदा** in any place (Yt. 12, 22).

-မူ ။ a prohibitive particle, meaning 'no'; generally used with
 the imperative, the benedictive and the potential; *e. g.*, -၍...-မူ
 မူ၍, မူ၍မူ၍...-မူ, မူ၍မူ၍...-မူ. As the first member
 of a compound, it is shortened to -မူ; *e. g.*, မူ၍မူ၍မူ၍,
 မူ၍မူ၍မူ၍, မူ၍မူ၍မူ၍, မူ၍မူ၍, မူ၍မူ၍မူ၍,
 (orig., မူ၍မူ၍မူ၍, မူ၍မူ၍မူ၍, &c.) see Yt. 5, 92. -မူမူ
 (orig., -မူမူ + -မူ) not here. မူ (very rarely used) not;
 မူမူ not indeed; *e. g.*, မူမူမူမူ...မူမူ Yt. 10, 69.

35

(Geld. Yt. 8, 38), **જાણ્યે** **સ** **દેવ** **સુ** so long as, until. ***જાણ્યે**, **જાણ્યે** ever, continually (rt. **જાણ્યે** to remain, to continue). **સ** **સ** **સ** equally, alike; exactly, just; **જાણ્યે** **સ** **સ** **સ** just as before.

Prepositions.

578. Prepositions, which serve to determine more precisely the sense of the cases, are used with the inflected forms of nouns and pronouns (except the nom. and the voc.), and mostly precede them.

List of Prepositions.

પર **અ** **પર** from, after, around, on, to, up to, near to. **પર**, **પર** (Gâth.) **અ** **પર** on, about, for, concerning. **પર** **પર** **પર** round about, from every side, near. **પર** **પર** (from **પર** **પર** compara. of **પર**) beneath, under. **પર** **પર** on; e. g., **પર** **પર** **પર** on a bed (Vend. 18, 26). **પર** **પર** **પર** agreeable to, after. **પર** **પર**, **પર** **પર** (Gâth.) **પર** **પર** between, under, in the midst of; e. g., **પર** **પર** **પર** **પર** **પર** Vend. 1, 8.

પર **પર** **પર** far from, away from, e. g., **પર** **પર** **પર** **પર** **પર** apart from the former two (see Vend. 15, 46). **પર**, **પર** (Geld.), **પર** (Gâth.) **પર** towards, near, down, off. **પર** (from **પર**) towards, near, up to. **પર** **પર** **પર** near, towards, up to, at. **પર** **પર** close to, near. **પર**, **પર** (Gâth.) **પર** **પર** towards, near, by, to. **પર** **પર** **પર** Geld. (Yt. 13, 146) indeed to us.

* Also in compound forms; e. g., **પર** **પર** **પર**, **પર**, **પર** ever in joy.

† E. g., **પર** **પર**. (**પર** + **પર**); **પર** **પર** (**પર** + **પર**), &c.

उपरि over, above, तिरस् over, through, across.

opposite to, against, facing, on, towards, from, in
 conformity to, compared with, for, in exchange of. **ଆମ୍ଭ**,
ଆମ୍ଭ, **ଆମ୍ଭ** towards, to, against. **ଆମ୍ଭ** परि around,
 about, far from, except. **आम** पर, परा by, near, before, back.
आम (from **आम**) before, in exchange of, for.

ညှိယဉ် (=ညှိ+ယဉ်) before. ညှိယဉ် (from ယဉ်) ဖအာတ် after, from behind. ယဉ် ဖအာတ် behind, after. ညှိယဉ် behind.

५५, ५६ स्मत् along with, together with. ५५५ सचा अ
 from, for; e. g., ६६५५५ ५५५ ५५५ the son for his father.

زیر = **زیر** (orig., **از** زیر) below ; **زیر** = **زیر** (orig., **از** زیر) above ; **زیر** = **زیر** (orig., **از** زیر) except, different, from.

सह with, accompanied with.

579. Conjunctions.

॥ ॐ ॥ (Gāth.) अपि also, even, moreover, though, however ;
 ॥ ॐ ॥ even so much. ॥ ॐ ॥ on the contrary.

ཡུལ་, ཡུལ་ (Gâth.) आत् but; 'འཇུལ་ (Yt. 8, 48) आदि et cetera,
 others, the like. ཡུལ་, ཡུལ་ (Gâth.) उत्त also, and.

-ṁ, ṁ (*Gâth.*) နှစ်; it is an inseparable copulative particle, and is always subjoined to the word to which it belongs. When two or more words are to be joined, it is, in most cases, affixed at the end of each word; e.g., မဟာမုနိဘောဓိသန္တရာယောဂံ -
-၎င်း၊ သူရိယဝါဒီ၊ အတ္ထကပေ၊ ပစ္စင်္ခလက္ခဏံ၊ ကပ္ပေါဇ္ဈိန်။ Yt. 18, 87;

...
 ... Vend. 2, 8. ...
 ...
 ... Y. 26, 4. Sometimes, when two persons or things are
 to be joined, it is dropped, mostly in the first place; *e. g.*,
 ...
 ... Y. 9, 10...
 ... Y. 26, 4.

It is also used to join sentences; *e. g.*, ...
 ...
 Gâh 4, 10.

Sometimes, when more than two persons or things are to be
 joined, the particle is altogether omitted; *e. g.*, ...
 ...
 ...
 ... Y. 26, 7.

When affixed to a single word, it only gives force or emphasis
 to it; *e. g.*, ... of two men, he only (Vend. 4,
 48); ... on the
 highest summits (Vend. 6, 45).

* *ဗုဒ္ဓ*, *ဗုဒ္ဓ* (Gâth.) *et cetera*; like *ဟု*, it is always
 affixed at the end of a word and gives an indefinite signification
 to it; *e. g.*, ...
 Sometimes both the
 particles *ဗုဒ္ဓ* and *ဟု* are subjoined to the same word; *e. g.*,
 ... (Y. 65, 4).

Note 1:—Inflected words when abridged or changed, assume
 before the particles *ဟု* and *ဗုဒ္ဓ*, their full or original forms;
e. g., ... but ...
 ... but

* Properly speaking, it is the nom. and acc. neut. of the inde-
 finite pronoun *ဘိ*, *ဘိ* any. Compare Lat. *quid*.

Note 2 :—The same particles (*viz.*, မှ and မှာ) insert သ after
 မှာ, e.g., မှာသော, but မှသော; မှာသော, but မှသော, &c.
 မှာ is because ; မှာ=မှ + သ (see Y. 45, 8).

१॥॥॥, १॥॥॥ १॥॥॥, १॥॥॥ १॥॥॥ १॥॥॥ १॥॥॥ as,
 in the same way as, as much as. १॥॥ if, in case; that is, viz.;
 १॥॥, १॥॥ (Y. 32, 4) because. १॥॥॥ (from १॥ + १॥॥)
 than. १॥॥, १॥॥ (Gâth.), १॥॥, १॥॥ १॥॥ if, al-
 though; in compound forms १॥-१॥॥ for if...; १॥-१॥॥
 १॥-१॥ for if to me...; १॥-१॥-१॥ for she (will grant) us.

واس is also used in compound forms with other particles;
e. g., **واس-هـ**, **واس-پ**, **واس-لا** (Geld. Yt. 1, 17).

In some rare instances, **וא** is omitted; e. g., **וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל**
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל but

In some instances, ξ is a substitute for ـ , before adjectives beginning with ق ; e. g. $\text{ـ}\xi\text{ن}\text{ا}\text{ف}\text{ا}\text{ف}$ ($=\dots+\text{ـ}$) not working; $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ ($=\dots+\text{ـ}$) not knowing; $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ ($=\dots+\text{ـ}$) having no family or household; $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ ($=\dots+\text{ـ}$) sleeping lightly.

Exceptions— $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$, $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$, $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$, $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$

Note 1.— ـ is used before consonants, and ـ before vowels; e. g., $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$, $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$. Sometimes, though seldom, ـ is substituted for ـ ; e. g., $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ (orig., $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}+\text{ـ}$).

Note 2.— ـ (an abridged form of $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$) is prefixed before $\text{ا}\text{ف}$ (any one), and $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ (here); e. g., $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ (nom. sing.), $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ (acc. sing.) no one; $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ not here.

$\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ back; probably an abridged, though rare, form of $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$; e. g., $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ to bring back.

$\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ full of, around, in the midst of, behind, near to, in, on; e. g., $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$, $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$, $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ ($=\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}+\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$); $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$. Sometimes $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ is substituted for $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$; e. g., $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ ($=\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}+\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}+\text{ـ}$); $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ ($+\text{ـ}$ $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}+\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$); $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ (rt. $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ to blow away); $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ aor. pass. 3 sing. (rt. $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ to inform). Comp. Per. پ in $\text{پا}\text{ف}\text{ا}\text{ف}$ (Av. $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$)

$\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$, $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ (Gāth.) $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ above, on high, towards, upon, around; largely, much; e. g., $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ to shine on high, $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ to overpower; $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ to go towards or to. Before ق , ف , and غ , $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$ is changed to $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$; e. g., $\text{ـ}\xi\text{ا}\text{ف}\text{ا}\text{ف}$

𐎧𐎠𐎢𐎡𐎹 towards, near, by ; e. g., 𐎧𐎠𐎢𐎡𐎹𐎡𐎹, 𐎧𐎠𐎢𐎡𐎹𐎡𐎹𐎡𐎹.

𐎧𐎠𐎢𐎡𐎹, 𐎧𐎠𐎢𐎡𐎹 (Gâth.) 𐎧𐎠𐎢𐎡𐎹 on, near, under, into ; e. g., 𐎧𐎠𐎢𐎡𐎹𐎡𐎹𐎡𐎹
Sans. 𐎧𐎠𐎢𐎡𐎹𐎡𐎹 ; 𐎧𐎠𐎢𐎡𐎹𐎡𐎹 (= 𐎧𐎠𐎢𐎡𐎹 + 𐎧𐎠𐎢𐎡𐎹 + 𐎧𐎠𐎢𐎡𐎹)

𐎧𐎠𐎢𐎡𐎹, 𐎧𐎠𐎢𐎡𐎹 𐎧𐎠𐎢𐎡𐎹 on high, upward, loudly, out, out of, wanting, exclusive of, e. g., 𐎧𐎠𐎢𐎡𐎹 Sans. 𐎧𐎠𐎢𐎡𐎹 to go up, to rise ; 𐎧𐎠𐎢𐎡𐎹𐎡𐎹, 𐎧𐎠𐎢𐎡𐎹𐎡𐎹𐎡𐎹, 𐎧𐎠𐎢𐎡𐎹𐎡𐎹𐎡𐎹, 𐎧𐎠𐎢𐎡𐎹𐎡𐎹𐎡𐎹, 𐎧𐎠𐎢𐎡𐎹𐎡𐎹𐎡𐎹

𐎧𐎠𐎢𐎡𐎹, 𐎧𐎠𐎢𐎡𐎹 (Gâth.) 𐎧𐎠𐎢𐎡𐎹, Trans. (Lat) over, cross, awry, evil, opposite, e. g., 𐎧𐎠𐎢𐎡𐎹𐎡𐎹, 𐎧𐎠𐎢𐎡𐎹𐎡𐎹 (Gâth.) evil mind ; 𐎧𐎠𐎢𐎡𐎹𐎡𐎹, 𐎧𐎠𐎢𐎡𐎹𐎡𐎹𐎡𐎹, 𐎧𐎠𐎢𐎡𐎹𐎡𐎹𐎡𐎹 to hold in derision, to despise (vile 𐎧𐎠𐎢𐎡𐎹𐎡𐎹𐎡𐎹, 𐎧𐎠𐎢𐎡𐎹𐎡𐎹𐎡𐎹 Y. 45, 11).

𐎧𐎠𐎢𐎡𐎹, 𐎧𐎠𐎢𐎡𐎹, 𐎧𐎠𐎢𐎡𐎹, 𐎧𐎠𐎢𐎡𐎹 bad, evil, contemptible ; e. g., 𐎧𐎠𐎢𐎡𐎹𐎡𐎹𐎡𐎹, 𐎧𐎠𐎢𐎡𐎹𐎡𐎹𐎡𐎹, 𐎧𐎠𐎢𐎡𐎹𐎡𐎹𐎡𐎹, 𐎧𐎠𐎢𐎡𐎹𐎡𐎹𐎡𐎹 evil-minded (lit.), an enemy ; 𐎧𐎠𐎢𐎡𐎹𐎡𐎹𐎡𐎹 = 𐎧𐎠𐎢𐎡𐎹 + 𐎧𐎠𐎢𐎡𐎹 ill-name. Mark 𐎧𐎠𐎢𐎡𐎹𐎡𐎹𐎡𐎹 (Y. 48, 5) evil monarchs.

In some rare instances, 𐎧𐎠𐎢𐎡𐎹 is changed to its guṇa equivalent 𐎧𐎠𐎢𐎡𐎹 (orig., 𐎧𐎠𐎢𐎡𐎹) ; e. g., 𐎧𐎠𐎢𐎡𐎹𐎡𐎹𐎡𐎹, 𐎧𐎠𐎢𐎡𐎹𐎡𐎹𐎡𐎹. It should be observed that 𐎧𐎠𐎢𐎡𐎹 and 𐎧𐎠𐎢𐎡𐎹 are used before vowels, semi-vowels and sonants ; before hard letters, 𐎧𐎠𐎢𐎡𐎹 and 𐎧𐎠𐎢𐎡𐎹 are prefixed. Exceptions : 𐎧𐎠𐎢𐎡𐎹𐎡𐎹, 𐎧𐎠𐎢𐎡𐎹𐎡𐎹.

𐎧𐎠𐎢𐎡𐎹 𐎧𐎠𐎢𐎡𐎹 downward, backward, far from, out of, implying 'negation, deprived of' ; e. g., 𐎧𐎠𐎢𐎡𐎹 to dig, 𐎧𐎠𐎢𐎡𐎹 to put down, 𐎧𐎠𐎢𐎡𐎹 to sadden (𐎧𐎠𐎢𐎡𐎹 to gladden) ; 𐎧𐎠𐎢𐎡𐎹 = 𐎧𐎠𐎢𐎡𐎹 curse (contrast 𐎧𐎠𐎢𐎡𐎹 praise). Before 𐎧𐎠𐎢𐎡𐎹 is changed to 𐎧𐎠𐎢𐎡𐎹 ; e. g., 𐎧𐎠𐎢𐎡𐎹 to sit down ; 𐎧𐎠𐎢𐎡𐎹 a protector.

lengthens its final vowel when it is used separately; *e. g.*,
 ...
 ...

... (Gāth.) निष्, निष्, निष् out of, forth, from; *e. g.*
 ...
 ...

प्रति back, again, against, near, by, towards; *e. g.*,
 ...
 is changed to ... *e. g.*, ... (rt. ...)

परि round about, all round, cross (questioning), far from;
e. g., ... to enclose on all sides; ... to cross-
 question; ... to be far from working, not to work.

... is substituted for ... in ... (rt. ...
 ... to go all around). Comp. Sans. परि-ग्रह् to embrace.

Note.— ... and ... affix ... before ... and ...; *e. g.*,
 ...
 ... &c

...
 to go first (lit.), to surpass (see Visp. 22).

...
 different from; *e. g.*, ...
 ...
 ... is originally ... compara.
 of ... अफ. Comp. Per. ... in ...
 scatter, to disperse.

...
 forward, forth, excessive, lengthwise,
 prominent, out of, free from, distinct from; *e. g.*, ...
 also ...

—**සමස** सह, together, accompanied with, united; *e. g.*, —**සමස** **ආරාධනා**, —**සමස** **ආරාධනා**

ඉ **ස** good, well, beautifully, much, properly; *e. g.*, —**ඉස** **ආරාධනා**, —**ඉස** **ආරාධනා**. Sometimes, **ඉ** is changed to **ඉ** or **ඉ**; *e. g.*, —**ඉස** **ආරාධනා**, —**ඉස** **ආරාධනා** (also **ඉස** **ආරාධනා**); —**ඉස** **ආරාධනා**, —**ඉස** **ආරාධනා**. **ඉ** affixes, like **ආරාධනා** and **ආරාධනා**, **ඉ** before **ඉ** and **ඉ**; *e. g.*, —**ඉස** **ආරාධනා**, —**ඉස** **ආරාධනා**, —**ඉස** **ආරාධනා**, —**ඉස** **ආරාධනා**

Observation.—Two or, in some rare instances, three pre-fixes are met with in the same word; *e. g.*, —**ඉස** **ආරාධනා**, —**ඉස** **ආරාධනා** (= **ඉස** + **ඉ** + **ඉ**); —**ඉස** **ආරාධනා** (**ඉ** + **ඉ** + **ඉ**); —**ඉස** **ආරාධනා** (= **ඉ** + **ඉ** + **ඉ**); —**ඉස** **ආරාධනා** (= **ඉ** + **ඉ** + **ඉ**); —**ඉස** **ආරාධනා** undiled, exceedingly pure or clear (—**ඉස** **ආරාධනා** = **ඉ** + **ඉ**). Comp Sans सित white

Chapter X.

Notable Features of the Gâthâ Dialect.

583. The Gâthâs (Av. **ඉස** **ආරාධනා**, Sans गथा) are small collections of metrical compositions, highly poetical and full of deep meaning, containing hymns, prayers and other subjects pregnant with philosophical and abstract ideas. They are five in number and comprise 17 sections, equal in extent, according to the Rev. Dr. L. H. Mills, to about twenty-five to thirty hymns of the Rîga-veda. These are Ahunavâd (Av. Ahunavairî), Yaç. 28—34, Ushtivâd (Av. Ushtavairî), Yaç. 43—46; Spentomad (Av. Spentâ-Mainyû), Yaç. 47—50; Vohu-khshathra (Av. Vohû-khshathrâ), Yaç. 51, Vahishtoishî (Av. Vahishtoishî), Yaç. 53. Besides these, there are other sections and smaller pieces written in the Gâthâ dialect, though inferior in sublimity and poetic

𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀; 𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀

18. The usual infinitive formation by the termination 𐬨𐬀𐬭𐬀, generally equivalent to the dat. sing. of any primitive abstract noun in Avesta; e. g., 𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀𐬭𐬀, &c.

19. The special inflected forms of the Personal Pronouns, and the Possessives formed from the bases of Personal Pronouns of the first and second persons (*viz.*, 𐬨𐬀, 𐬨𐬀, 𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀𐬭𐬀); e. g., Gâth. 𐬨𐬀𐬭𐬀=Av. 𐬨𐬀𐬭𐬀; Gâth. 𐬨𐬀𐬭𐬀, 𐬨𐬀, 𐬨𐬀𐬭𐬀=Av. 𐬨𐬀𐬭𐬀; Gâth. 𐬨𐬀𐬭𐬀=Av. 𐬨𐬀𐬭𐬀; Gâth. 𐬨𐬀𐬭𐬀𐬭𐬀, 𐬨𐬀𐬭𐬀𐬭𐬀=Av. 𐬨𐬀𐬭𐬀𐬭𐬀; Gâth. 𐬨𐬀𐬭𐬀=Av. 𐬨𐬀𐬭𐬀; Gâth. 𐬨𐬀 (Y. 31, 10)=Av. 𐬨𐬀 she. For possessives and pronominal adjectives used in the Gâthâ dialect, *vide* p. 153 *et seq.* For further particulars of the Gâthâ dialect, *vide* Chapters III., VII. and VIII.

Chapter XI—Syntax.

585. Syntax is that part of grammar which treats of the proper arrangement of words in a sentence, and consists of concord and government.

Concord is the agreement or proper relation of words in a sentence in gender, number, person or case. Government is the influence of a word in regard to construction in case or mood.

586. There is no article, either definite or indefinite, in Avesta, as we have in English. The noun itself, without any article, is used, having a definite or an indefinite meaning, the same being understood from the context; e. g., 𐬨𐬀𐬭𐬀 . 𐬨𐬀𐬭𐬀 𐬨𐬀𐬭𐬀 𐬨𐬀𐬭𐬀𐬭𐬀 𐬨𐬀𐬭𐬀 . 𐬨𐬀𐬭𐬀𐬭𐬀 . 𐬨𐬀𐬭𐬀 before the sky, the waters, the land, the cattle, the plants, the fire, the holy man (Y. 19, 4, 2). 𐬨𐬀𐬭𐬀𐬭𐬀 𐬨𐬀𐬭𐬀 𐬨𐬀𐬭𐬀𐬭𐬀 𐬨𐬀 a holy man built a house (Vend. 3, 2); 𐬨𐬀𐬭𐬀𐬭𐬀 𐬨𐬀𐬭𐬀𐬭𐬀 𐬨𐬀𐬭𐬀𐬭𐬀 𐬨𐬀𐬭𐬀𐬭𐬀 but if (the dead one) be a warrior (Vend. 5, 28).

§§7. But when a person or a thing is to be specified or particularised, the demonstrative adjective is prefixed to the noun; e. g., ...ᠰᠤᠨᠭᠡᠩᠭ᠋ᠢᠨ ᠶᠤᠨ ᠬᠣᠷᠲᠤᠨ ᠵᠢᠪᠦᠳᠦᠨ ᠶᠤᠨ ᠸᠠᠨᠴᠤᠨ ᠱᠤᠨ
the land was replenished with flocks and herds...(Vend. 2, 8);
ᠰᠤᠨᠭᠡᠩᠭ᠋ᠢᠨ ᠶᠤᠨ ᠬᠣᠷᠲᠤᠨ ᠵᠢᠪᠦᠳᠦᠨ ᠶᠤᠨ ᠸᠠᠨᠴᠤᠨ ᠱᠤᠨ
these words (Vend. 11, 3).

[illegible]

Note.—The same rule holds good in Sanskrit and Latin.

589. Adjectives generally follow the nouns which they qualify ;
e. g., *ကုမ္ပဏီတို့သည် ကုမ္ပဏီတို့* (Yt. 1, 1) ; *ကျေးဇူးတင်ဖွယ် အရာတို့*
(Y. 25, 2) ; *အလှဆုံးသော အရာတို့* the fairest body (Yt. 5, 34),

590. In many cases, however, adjectives precede nouns; *e. g.*,
 אֲדוֹנָי אֱלֹהֵינוּ (Yt. 5, 42); אֲדוֹנָי אֱלֹהֵינוּ
 ... אֲדוֹנָי אֱלֹהֵינוּ (Geld.) O good, most beneficent
 Ardvī Sûra (Yt. 5, 26).

591. Adjectives signifying dimension, such as long, large, broad, deep, high, &c., come after the nouns they refer to; *a. g.*,
 -သပ္ပာယ်၍ မာယာမုနိသော မာယာမုနိသေ ညာဉ် ၆၆၆ မာယာမုနိ
 (သပ္ပာယ်) of this wide, round earth, whose ends lie afar (Vend. 19, 4).

၆၃၁) ခုနစ်နှစ် အကျယ်၌ နေရာ (Vend. 2, 25);
 နေရာတစ်ခုလုံးကို နှိုး ၁ နှစ်လ ၁ praise this wide and ex-
 panded earth (Y. 10, 4). နှစ်လအတွက် ၁ နှစ်...နေရာ ၁ hole
 two fingers deep (Vend. 9, 6).

—*as wide-spread as the earth, as far-spread as the rivers, as wide-reaching as the sun* (Mills) Y. 60, 4.

592. Two or more adjectives qualify a noun without being joined by the conjunctive particle *et*; e. g., *celestial and terrestrial* — *celestial and terrestrial* (Y. 62, 5). For further illustration, *vide* Yt. 18, 45. 57; Y. 57, 2; Vend. 7, 27, &c.

593. Comparative adjectives are followed by *than*, or sometimes, *than*, conveying the sense of *than*; e. g., ... *than* ... Vend. 4, 47; *than* ... Yt. 13, 17. *than* ... Vend. 5, 22. For further illustration, *vide* Vend. 13, 41; Yt. 13, 64.

Note.—*as* is also used in the sense of *as*, in the manner that; e. g., *as* ... *as* ... thou shalt gain such a boon as the ruler Vadhaghana gained (Vend. 19, 6); *as* ... praise me as the other Saoshyants praise (Y. 9, 2). For further illustration, *vide* Yt. 14, 38; Vend. 7, 3.

पुमान् who (i. e., Sraosha) first chanted the Gāthās (Y. 57, 8).

615. But when the object is qualified by an adjective or a relative clause, the verb is optionally placed before or after it;

e. g., देहिदेवादि देवस्य देवस्य पुमान् होतुः

...देवस्य-पुमान् होतुः Y. 9, 8; vide Y. 9, 15; देवस्य देवस्य

पुमान्... देवस्य we worship the holy and stately

Sraosha Y. 57, 2. Vide Vend. 9, 42; Vend. 19, 17; Y. 10, 3.

616. Transitive verbs expressive of motion may take both the accusative of the direct object and also the accusative of the goal of motion;* e. g.,

अग्नौ... अग्नौ अग्नौ अग्नौ अग्नौ अग्नौ

अग्नौ when we have brought the fire in (these) houses (Vend.

5, 39). Vide Yt. 6, 1.

617. The accusative is used to denote size, quantity, duration and distance, and answers the questions 'how large?' 'how much?' 'how long?' and 'how far?'

e. g., अग्नौ... अग्नौ अग्नौ अग्नौ अग्नौ

अग्नौ अग्नौ अग्नौ how large is the house? Twelve Vitāras

in the largest part of the house (Darmes.) Vend. 14, 14; अग्नौ

अग्नौ अग्नौ अग्नौ अग्नौ अग्नौ how large is the rill? The

depth of a dog (Darmes.) Vend. 14, 12.... अग्नौ अग्नौ

अग्नौ अग्नौ अग्नौ अग्नौ अग्नौ how long shall

the ground lie fallow...? A year long (Vend. 6, 1); अग्नौ अग्नौ

अग्नौ अग्नौ अग्नौ अग्नौ अग्नौ how far from

righteous persons? Three paces... Vend. 3, 17. अग्नौ अग्नौ

अग्नौ अग्नौ अग्नौ अग्नौ अग्नौ they shall

expose it (i. e., the garment) to the air for three months at the window of the house (Vend. 7, 15).

618. In interrogative sentences, the verb generally precedes the

* Comp. Dr. Kielhorn's Sanskrit grammar, 2nd Ed., p. 275.

(i. e., Mithra) the holy Ahura Mazda established as a priest (Yt. 10, 89); **ඒයාස.දාසා ජාතොක්තොස් ඒයාසා ආරාධාතො** they consider a year only as a day (Vend. 2, 41); **බෙද්දෙව් බෙද්දා ආසා ආරාධාතො** which (i. e., the blessing) makes an indigent person affluent (Vend. 22, 5).

621. The indirect object of a transitive verb mostly precedes the direct object; e. g., **ආරාධාතො දෙව්දාස-ද්විතො දෙව්දාසා ද්විතො** if a man give bad food to a dog...Vend. 13, 20; **දාසා දෙව් ද්විතො දාසා ද්විතො** who this offering would deny me (Mills) Y. 11, 5. For further illustration, *vide* Y. 11, 2; Y. 44, 1. 2.

622. The accusative case, used with verbs expressive of going, moving, reaching, falling, rushing, and the like, denotes the goal of motion; * e. g.,...**දෙව්දාසා දෙව්දාසා දෙව්දාසා දෙව්දාසා** he shall go into the world of evil-doers (Vend. 5, 62); **දාසා දෙව්දාසා දෙව්දාසා දෙව්දාසා** who (i. e., Mithra) goes towards that country (Yt. 10, 112). *Vide* Vend. 4, 52; Yt. 10, 137; Y. 57, 30. Vend. 8, 41-70.

623. Some intransitive verbs (such as **ආරාධාතො** to become, **ආරාධාතො** to be, **ආරාධාතො** to walk) and passive verbs (such as **ආරාධාතො** to be called) take the same case after them as before them; e. g., **ආරාධාතො ආරාධාතො ආරාධාතො ආරාධාතො** Yt. 1, 19. *Vide* Vend. 2, 3.

ආරාධාතො ආරාධාතො ආරාධාතො ආරාධාතො I am, O Zarathustra! Haoma, the holy and driving death afar (Mills) Y. 9, 2. *Vide* Visp. 11, 13; Vend. 9, 2.

ආරාධාතො ආරාධාතො ආරාධාතො ආරාධාතො the man who praises him is therewith more victorious (Mills) Y. 10, 6; **ආරාධාතො ආරාධාතො ආරාධාතො ආරාධාතො** be thou childless Y. 11, 3.

* Comp. Dr. Kielhorn's Sanskrit grammar, 2nd Ed., p. 275.

627. (4) The instrumental is, in some instances, used for the ablative, and *vice versâ*; e. g., **ઘરેથી ગામમાંથી** from the house, from the borough (Vend. 10, 5). *Vide* Vend. 16, 2; **મિથ્રાને પાલકીઓ આપીને** we praise Mithra, the lord of wide pastures, with offerings (Yt. 10, 4). *Vide* Yt. 1, 9; Yt. 5, 8.

628. (1) The dative denotes the person or thing for whom or which the object of an action is intended (the indirect object); the purpose for which an action is performed, or that for which a thing may be used.* *E. g.*, **આજે આપણે આજે આજે** ye, these do we announce with celebrations and present them to Ahura Mazda (Mills) Y. 4, 2; **આજે આપણે આજે આજે**—*Vide* Vend. 5, 57; Y. 26, 4-5; Yt. 16, 19.

629. (2) The dative of any noun denoting an action or state may be used in the place of an infinitive of purpose.† *E. g.* **આજે આપણે આજે આજે** to withstand the robbers and bandits (Yt. 6, 4). *Vide* Vend. 6, 6; Visp. 9, 3.

630. (3) The dative is, in several instances, used in the sense of the locative. *E. g.*, **આજે આપણે આજે આજે** in the material world (Yt. 13, 4); **આજે આપણે આજે આજે** (Geld.) in the land of Bawri (*i.e.*, Babylon) Yt. 5, 29; Y. 9, 4; Yt. 5, 129.

631. (1) “The ablative denotes that from which something else is represented as moving away or being removed; that from which something keeps away, is kept away, or deviates, and the like; the place or source from which something starts or proceeds or is obtained.”‡ *E. g.*, **આજે આપણે આજે આજે** (Wester.)...when a person recites the praise of Ashem when starting from his bed (Yt. 21, 11); **આજે આપણે આજે આજે**

* Comp. Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 279.

† Comp. Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 279.

‡ Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 280.

ਤਿੰਨ ਪਾਸ ਤੋਂ ਪੁੰਨਤ੍ਰਿਯੋ ਤਿੰਨ ਪਾਸ three paces from righteous persons (Vend. 3, 17); ਪੂਰਵ... ਪੂਰਵ ਤੋਂ ਪੂਰਵ ਪੂਰਵ... ਪੂਰਵ from the region of the north, rushed forth Angra Mainyu (Vend. 19, 1). *Vide* Y. 26, 10; Y. 60, 6; Yt. 8, 23; Yt. 10, 93; Yt. 13, 100; Vend. 5, 15; Vend. 11, 10.

632. (2) With words implying fear of, protection from, the ablative denotes that from which one is afraid, or from which one protects.* *E. g.*, ਪ੍ਰਾਨਾਤਿ-ਸਤਿ ਤੋਂ ਪ੍ਰਾਨਾਤਿ ਪ੍ਰਾਨਾਤਿ ਪ੍ਰਾਨਾਤਿ (Geld.) that I may never bow through terror (Yt. 9, 4); ਤਿੰਨ ਪ੍ਰਾਨਾਤਿ... ਪ੍ਰਾਨਾਤਿ ਪ੍ਰਾਨਾਤਿ ਪ੍ਰਾਨਾਤਿ ਪ੍ਰਾਨਾਤਿ protect the friendly man from the unfriendly foe (Yt. 1, 24).

633. (3) The ablative is often used with comparatives and words having a comparative sense. *E. g.*, ਪ੍ਰਾਨਾਤਿ ਪ੍ਰਾਨਾਤਿ ਪ੍ਰਾਨਾਤਿ ਪ੍ਰਾਨਾਤਿ fleeter than (our) horses (Y. 57, 28). *Vide* Vend. 5, 11.

634. (1) The genitive is employed to denote the relation between persons or things expressed by nouns. *E. g.*, ... ਪ੍ਰਾਨਾਤਿ ਪ੍ਰਾਨਾਤਿ ਪ੍ਰਾਨਾਤਿ the malice of Daevas (Yt. 1, 10); ਪ੍ਰਾਨਾਤਿ ਪ੍ਰਾਨਾਤਿ ਪ੍ਰਾਨਾਤਿ in the shape of a maiden (Yt. 13, 107); ਪ੍ਰਾਨਾਤਿ ਪ੍ਰਾਨਾਤਿ ਪ੍ਰਾਨਾਤਿ the son of Pourushaspa (Yt. 5, 18), &c.

635. (2) "In connection with multiplicatives, the genitive denotes the time in which an action is repeatedly performed." * *E. g.*, ਪ੍ਰਾਨਾਤਿ ਪ੍ਰਾਨਾਤਿ ਪ੍ਰਾਨਾਤਿ ਪ੍ਰਾਨਾਤਿ ਪ੍ਰਾਨਾਤਿ ਪ੍ਰਾਨਾਤਿ who (i.e., Sraosha) thrice within the day, and three times of a night, will drive on to that Karshvar Hvaniratha, called the luminous (Mills) Y. 57, 31.

* Dr. Kielhorn's Sanskrit grammar, 3rd Ed., p. 284.

(3) The genitive is used with certain infinitives, meaning 'to withstand,' 'to arrest,' 'to contradict,' 'to keep in mind,' 'to study,' 'to speak forth,' 'to perform,' and the like. *E. g.*,
 𐎧𐎡𐎴𐎠𐎥𐎵 𐎲𐎥𐎵𐎠𐎥𐎵𐎠𐎥𐎵𐎠𐎥𐎵 to withstand darkness (Yt. 6, 4).

Vide Y. 60, 4; Y. 68, 8; Vend. 20, 3. 𐎲𐎥𐎵𐎠𐎥𐎵 𐎠𐎥𐎵𐎠𐎥𐎵
 ...𐎲𐎥𐎵𐎠𐎥𐎵 𐎲𐎥𐎵𐎠𐎥𐎵 𐎠𐎥𐎵𐎠𐎥𐎵... 𐎲𐎥𐎵𐎠𐎥𐎵
 𐎲𐎥𐎵𐎠𐎥𐎵 𐎲𐎥𐎵𐎠𐎥𐎵 𐎠𐎥𐎵 to keep the Holy Word,...to
 study the Holy Word,...to speak forth the Holy Word (Darmes.)
 Yt. 1, 31. *Vide* Visp. 15, 1; Yt. 9, 26.

(4) The genitive is, in several instances, used for the locative.
E. g., 𐎡𐎴𐎠𐎥𐎵 𐎠𐎥𐎵 𐎥𐎵 𐎥𐎵𐎠𐎥𐎵 but I think (thus) in my
 heart...(Yt. 10, 106); 𐎡𐎴𐎠𐎥𐎵 𐎥𐎵𐎠𐎥𐎵 in the earth (Vend. 3, 36).
Vide Vend. 19, 3; Y. 32, 3. Vend. 9, 56; Yt. 14, 31.

636. The locative denotes the locality of a person or thing, the place where a thing is situated, the time when or the circumstance under which anything takes place.* *E. g.*, -𐎠𐎥𐎵 𐎡𐎴𐎠𐎥𐎵 𐎠𐎥𐎵
 𐎠𐎥𐎵𐎠𐎥𐎵 𐎠𐎥𐎵𐎠𐎥𐎵𐎠𐎥𐎵𐎠𐎥𐎵...𐎠𐎥𐎵𐎠𐎥𐎵...𐎡𐎴𐎠𐎥𐎵 𐎡𐎴𐎠𐎥𐎵
 𐎠𐎥𐎵𐎠𐎥𐎵 where shall we lay the bodies of the dead? Ans.—
 On the highest summits (Vend. 6, 44-45); 𐎠𐎥𐎵𐎠𐎥𐎵 𐎡𐎴𐎠𐎥𐎵
 ...𐎥𐎵𐎠𐎥𐎵 O waters! rest within your places...(Mills) Y. 65,
 9; *vide* Yt. 13, 11; Vend. 15, 4; Y. 50, 2. 𐎡𐎴𐎠𐎥𐎵 𐎠𐎥𐎵𐎠𐎥𐎵𐎠𐎥𐎵
 𐎲𐎥𐎵𐎠𐎥𐎵 𐎠𐎥𐎵𐎠𐎥𐎵 𐎠𐎥𐎵 𐎠𐎥𐎵𐎠𐎥𐎵𐎠𐎥𐎵 worship me
 O Zarathushtra, by day and by night (Yt. 1, 9). *Vide* Y. 11, 7;
 Y. 12, 5; Y. 44, 14.

The locative may be used in the sense of 'among,' 'upon,' 'on,' 'together with' or 'of' with superlatives and words conveying a similar meaning.* *E. g.*, -𐎡𐎴𐎠𐎥𐎵 𐎠𐎥𐎵𐎠𐎥𐎵 𐎡𐎴𐎠𐎥𐎵 𐎡𐎴𐎠𐎥𐎵
 𐎥𐎵𐎠𐎥𐎵 (Wester.) of all females those are best kept (Darmes.)

* Comp. Dr. Kielhorn's Sans. grammar, 3rd Ed., pp. 228—283.

(1) Future time; *e. g.*, **ԿՎԵՆԱՆԻՆԵՐԻՃ-ԷՆԺԱՆ ՔԱՆԻ ԱՐԺԱՊ**
ՎԵՐՔԵՐԱՐԱՐ ՔՔԵՐԱ when will the springs of water as thick as
 a horse's size flow? Yt. 8, 5; **ԱՐԽԱՍԵՅԱՆԱՆ ԽՐԹ ՎԵՐԱԶԱԶԱԶ**
ԷՆՆԱՆ ԷՆԽՆԻՆԵՐ ԿՎԵՆԱՆԷ ԷՄՆ ԱՐԽԱՍԵՅԱՆԻՆ the good
 and holy Sraosha will come to thee for help and joy (Yt. 1, 9).
 For further illustration, *vide* Yt. 19, 92; Vend. 19, 8.

(2) Benediction; *e. g.*, **ՆԱԻՆ ԱՐԺԱՐԱՍ ՎԵՐԱՅԱՆԱՆ ՄԽԻՐԱ**
ԷՆՎԵՐԺ mayest thou be holy like Zarathustra (Yt. 23, 4).

(3) Wish or desire in the mind of the speaker; *e. g.*, **ԽՐԺԱՎԷՐ**
ԷՆՅԱՎԵՐՈ ԱՐԱԴՆԱՐՈ ԽՐԵՔԵՐԱՎԵՐՈ ԱՐԱԴՆԱՐՈ ԷՎԻՆԱ ԱՐԱՅԱՐՈ
ԽՐԵՔԵՐԱՎԵՐՈ (Geld.) all the Daēvas may fear and bow in spite
 of themselves before me, that they may fear and flee down to
 darkness (Darmes.) Yt. 9, 4. *Vide* Y. 50, 7.

639. (1) The imperfect tense is used to denote some definite past
 time; *e. g.*, **...ԷՎԱՆՆԱՆ ԱՐԽԱՍԽԻՐԱՆԷ ԱՐԽԱՆԺԻՆ ԽՆԽՆԱՆ**
ԱՐԱՎԱՆԱՆՆԱՆ ԷՆՎԱ ՈՆԽԻՐԱ in whose birth and growth the
 waters and the plants rejoiced and grew (Yt. 13, 93). For further
 illustration, *vide* Y. 29, 1; Yt. 19, 35; Yt. 5, 58; Yt. 8, 38.

(2) The imperfect is used in narratives referring to some re-
 mote time; *e. g.*, **ԷՆՎԵՐԺԱՆԻՆ ԶԱԶԷՎԵՐ, ԷՆՆԱՆ ԶԷՆԵ,**
ՔԱՎՏԱՎԵ, ԷՆՎԵՐԺԱՆԻՆ ԱՐԱՐԷՆ ԶԱՎԱ, &c.

(3) The imperfect is, in several cases, used instead of the present
 tense to express the idea of the speaker in a lively and emphatic
 manner; *e. g.*, **ՎԵՎԷՎԱԳԱՆԱՆ ՎԵՐԱՎԵՐԱՐ ՔԷՐ ԳՎ...ՎԵՐՈ** for now
 with (mine) eye, I see Him clearly (Mills) Y. 45, 8; **—ՎԱՎ ԶԱՐՈ**
ՎԵՎԷՎԷՎ-ՎԵՐԱՎ ԲԵՐՎԱՎ ԶԱՐՈ ԲԵՐՎԱՆԷ-ՎԵՐԱՎ ԲԵՐՎ
 here I look at the moon, here I perceive the moon (Darmes.)
 Yt. 7, 3. *Vide* Y. 34, 13; Y. 51, 4; Yt. 13, 2.

(4) The imperfect is used also to express an action habitual or frequently performed; *e. g.*, **දේවතေ දායස (දිဿတ္တုဿါ)**
දိဿါသေဉ် နိဗ္ဗာဏံ ဘုရားသေဉ် သာယေ...သိဿါသေဉ်
 (I desire to approach with my praise those Fravashis) which hold the heaven in its place apart, ... which hold the children in the wombs safely enclosed apart (Mills) Y. 23, 1.

(5) The imperfect is sometimes used to denote an action going on while another took place; *e. g.*, **သုဿာဓိ နိဗ္ဗာဏံ သုဿာဓိ**
သုဿာဓိ သုဿာဓိ သုဿာဓိ သုဿာဓိ သုဿာဓိ သုဿာဓိ သုဿာဓိ သုဿာဓိ
သုဿာဓိ when barley is coming forth, the Daévas start up; when the corn is growing rank, then faint the Daévas' hearts (Darmes.) Vend. 3, 32. *Vide* Yt. 11, 4-6.

(6) The imperfect is also used to express events that have taken place at, or close to, the time of speaking; *e. g.*, **သေဉ် သေဉ်**
သေဉ် သေဉ် သေဉ် သေဉ် သေဉ် သေဉ် သေဉ် သေဉ် he, the ruffian, now fiercely fought against me on horseback (Yt. 5, 50).

(6) In some rare instances the imperfect denotes the pluperfect tense; *e. g.*, **သေဉ် သေဉ် သေဉ် သေဉ် သေဉ် သေဉ် သေဉ် သေဉ်**
သေဉ် သေဉ် သေဉ် သေဉ် သေဉ် သေဉ် သေဉ် သေဉ် (Geld.) which (*i. e.*, the Fravashis) show a beautiful growth to the plants, which had stood before for a long time in the same place without growing (Darmes.) Yt. 13, 55.

640. The imperfect subjunctive is mostly used in the Paras-
 maipada, and expresses—

(1) Future time; *e. g.*, **သေဉ် သေဉ် သေဉ် သေဉ် သေဉ် သေဉ် သေဉ် သေဉ်**
သေဉ် သေဉ် သေဉ် သေဉ် သေဉ် သေဉ် သေဉ် သေဉ် Asha-Vahista will smite the sickliest of all sicknesses (Darmes.) Yt. 3, 14. *Vide* Y. 44, 15; Yt. 13, 129; Yt. 19, 11.

(2) Contingency of an event; *e. g.*, **သေဉ် သေဉ် သေဉ် သေဉ် သေဉ် သေဉ် သေဉ် သေဉ်**

...and of those people one happens to die
(Darmes.) Vend. 5, 27. *Vide* Vend. 16, 8.

(3) Earnest desire on the part of the speaker; e. g., နိဗ္ဗာန်ကို
 မွေးမြူပုံကို စောင့်ကြည့်မည်...မွေးမြူမည် who will praise us?...who
 will meditate upon us? who will bless us? (Darmes.) Yt. 13, 49.
Vide Khor. Nyā., 1.

(4) Purpose or consequence; *e. g.*, **𐬨𐬀𐬭𐬀𐬵𐬀𐬰𐬀 𐬵𐬀𐬭𐬀𐬵𐬀𐬰𐬀 𐬵𐬀𐬭𐬀𐬵𐬀𐬰𐬀**
...𐬵𐬀𐬭𐬀𐬵𐬀𐬰𐬀 𐬵𐬀𐬭𐬀𐬵𐬀𐬰𐬀 𐬵𐬀𐬭𐬀𐬵𐬀𐬰𐬀 𐬵𐬀𐬭𐬀𐬵𐬀𐬰𐬀 𐬵𐬀𐬭𐬀𐬵𐬀𐬰𐬀 𐬵𐬀𐬭𐬀𐬵𐬀𐬰𐬀
𐬵𐬀𐬭𐬀𐬵𐬀𐬰𐬀 𐬵𐬀𐬭𐬀𐬵𐬀𐬰𐬀 𐬵𐬀𐬭𐬀𐬵𐬀𐬰𐬀 𐬵𐬀𐬭𐬀𐬵𐬀𐬰𐬀 as Ahura Mazda made the
 creatures many and good, many and fair,...so that they may
 restore the world (Darmes.) Yt. 19, 10-11.

(5) The beginning of an action; e.g., မူလက စတင်သည်နှင့် အညီ စတင်သည် until
the birds begin to fly, the plants to grow (Vend. 5, 12-13).

641. The imperative second person is used to express—

(1) Earnest advice; e. g., -**𐎧𐏁𐎡𐎹𐎠𐎢𐎽𐎫𐎠𐎥𐎺𐎣**
𐎶𐎵𐎲𐎠𐎢𐎽𐎫𐎠𐎥𐎺𐎣 (Geld.) thou Frashaostra! go thou (forth) with the
 generous helpers (Mills) Y. 46, 16; -**𐎶𐎵𐎲𐎠𐎢𐎽𐎫𐎠𐎥𐎺𐎣**
𐎶𐎵𐎲𐎠𐎢𐎽𐎫𐎠𐎥𐎺𐎣 thither carry the seeds of every
 kind of tree (Vend. 2, 28). *Vide* Vend. 18, 16; Y. 8, 3; Y. 45, 1.

[illegible]

(3) Threat; e. g., *perish, O fiendish Druj! rush away, O Druj!* Vend. 8, 21.

(4) Benediction or blessing; e. g., *live thou long, live with felicity* (Afrin-Gâhâm., para. 18).

(5) Command; e. g., *stand thou not near her, sit thou not on her bed* (Darînes.) Yt. 17, 57. *Vide* Vend. 19, 1.

Note.—The imperative second person singular and plural shares almost all these different meanings with the potential second person singular and plural.*

642. The imperative first person is used to denote—

(1) Future time; e. g., *I will come to thee for help and joy* (Yt. 1, 9). *Vide* Vend. 22, 3; Y. 28, 3.

(2) Wish or desire on the part of the speaker; e. g., *that we may find a young husband* (Yt. 15, 40); *may we see Thee* (Y. 60, 12). *Vide* Yt. 10, 108; Yt. 5, 130; Yt. 9, 26.

(3) Determination or promise; e. g., *by this Word will I strike, by this Word will I repel thee, O evil-doer Angra Mainyu!* (Vend. 19, 9).

(4) Irresolution; e. g., *what shall I do? shall I go back to the heavens? shall I sink into the earth?* Yt. 17, 58. *Vide* Y. 46, 1.

(5) Inquiry; e. g., *whither shall we bring, where*

shall we lay the bodies of the dead? O Ahura Mazda! (Vend. 6, 44).

643. The imperative third person is, in the sense of *let*, generally employed in allowing or giving leave or power to do a thing; e. g., *դրոյստ աստիւնս քիտստիւնս աստիւնս* (Geld.) and thus let the sinners by these means be foiled (Mills) Y. 53, 8. For further illustration, *vide* Y. 33, 9; Y. 35, 6.

644. The imperative third person also conveys the sense of earnest desire or wish, corresponding to the English auxiliary verb *may*; e. g., *մանտա րոյստմանա արարիստ քիտստիւնս* *օրոյստ անտա րոյստմանա արարիստ օրոյստ* may these Fravashis come satisfied into this house; may they walk satisfied through this house (Yt. 13, 156). *Vide* Y. 10, 1; Y. 51, 17; Y. 58, 1.

645. In some rare instances, the imperative third person expresses the future time near at hand; e. g., *աւելա մանտա րոյստմանա քիտստիւնս* O fair Yima, son of Vivanghat! on this sinful corporeal world (severe) winters will shortly fall (Vend. 2, 22).

646. The perfect is used to indicate that an action is done or finished in the past at a certain period; e. g., *ստիւնս րոյստմանա* *ստիւնս քիտստիւնս քիտստիւնս քիտստիւնս* *ստիւնս քիտստիւնս* in the reign of Yima, there was neither cold nor heat, nor old age nor death (Y. 9, 5). *Vide* Yt. 13, 67; Y. 1, 21.

The perfect is, in several instances, used to mark the continuity of an action; e. g., *ստիւնս րոյստմանա... քիտստիւնս* who (i. e., Ahura Mazda) has been nourishing us (Y. 1, 1); *արարիստ... քիտստիւնս* the most beautiful whom I have ever seen (Y. 9, 1). *Vide* Yt. 10, 45; Yt. 22, 8, 11; Y. 12, 7; Y. 62, 8; Vend. 5, 7.

ᎠᏲᏱᏰᏳ let them wash their bodies three-days and three nights
 (Yt. 10, 122); ... ᎠᏲᏱᏰᏳ ᎠᏲᏱᏰᏳ ᎠᏲᏱᏰᏳ... ᎠᏲᏱᏰᏳ ᎠᏲᏱᏰᏳ ᎠᏲᏱᏰᏳ
 ᎠᏲᏱᏰᏳ Vend. 5, 51. Vide Vend. 16, 2.

649. The aorist is generally used in the Gâthâ dialect; its forms in the Avestaic texts are occasionally met with. In several instances the imperfect and the aorist are used indiscriminately without any apparent distinction. The aorist is employed to express—

(1) Indefinite past time; e. g., As Thou, O Ahura Mazda! hast thought and spoken, as Thou hast determined and hast done these things (affecting) what is good... (Mills) Y. 39, 4.

(2) Definite past time; e. g., *མཁའ་འགྲུ་གི་ཤེས་པ་ལས་ཀྱིས་*
...ཤེས་པ་གིས་ *ཤེས་པ་* then Yima said to himself, "How shall
 I make that Vara"...Vend. 2, 31. *Vide* Y. 51, 12.

(3). Present time; e. g., **ယခုအခါ၌ ယခုအခါ၌** here I give to you, O ye Bountiful Immortals ! **ယဇ္ဇာနိယဇ္ဇာနိ** (Mills) Y. 11, 18.

(4) Future time; e. g., ဗုဒ္ဓမဟာဝိသုဒ္ဓိ အဘူတံ အနာဂတ္ထံ ဗုဒ္ဓ
နေက္ခယောလေ when shall the righteous man, O Mazda! smite
the evil-doer? Y. 48, 2. Vide Y. 34, 3; Y. 48, 7.

[illegible]

